FORTY YEARS AMONG THE TELUGUS

REV. JOHN CRAIG, B.A.

REV. A. V. TIMPANY.

Forty Years Among the Telugus

A HISTORY OF THE MISSION OF THE BAPTISTS OF ONTARIO AND QUEBEC, CANADA, TO THE TELUGUS, SOUTH INDIA

1867-1907

By

REV. JOHN CRAIG, B.A.

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TO THE MEN AND WOMEN
WHOSE DEVOTED LABORS FOR
THE SALVATION OF THE TELUGUS
ARE HERE SO INADEQUATELY SKETCHED
THESE PAGES ARE AFFECTIONATELY
INSCRIBED.

TABLE OF CONTENTS

CHAPTER		PAGE
I	The Telugus and Their Country	1–11
II	The American Mission and Messrs. Timpany and McLaurin (1867-1876)	12–30
III	The Beginnings of the Canadian Mission (1874-1878)	31–48
IV	Lengthened Cords and Strengthened Stakes (1879-1883)	49–62
V	Black Clouds with a Silver Lining (1884-1888)	63–78
VI	Days of Blessing and Growth (1889–1893)	79–97
VII	Closing Years of the Nineteenth Century (1894-1900)	98–118
VIII	Opening Years of the Twentieth Century (1901-1908)	119–148
IX	The Revival (1906)	149–172
X	Educational Work	173–199
XI	Work of Canadian Women for Their Telugu Sisters	200–226
XII	More about the Women's Work	227–255
XIII	The Churches of Christ	256–277
XIV	The English Work at Cocanada	278–302
XV	" In the Multitude of Counsellors "	303–315
XVI	" They Rest from their Labors "	316–328
XVII	Holding the Ropes	329–348
XVIII	A Sister Mission	349–358
Appendices		359–363
Index		365–371

LIST OF ILLUSTRATIONS.

1. Rev. A. V. Timpany.................... Frontispiece
2. Map of the Telugu Country.............. Page 1
3. Rev. S. S. Day.......................... " 15
4. Rev. John McLaurin, D.D................. " 35
5. Rev. John Craig, B.A.................... " 55
6. Union Conference of 1884................ " 64
7. Some Ordained Native Pastors............ " 77
8. Huts and Canoes—Kolair Lake............. " 77
9. Yellamanchili Hospital.................. " 106
10. Pithapur Hospital...................... " 106
11. Chapel of the Dr. Kellock Home for Lepers.... " 108
12. Laying Corner-Stone of the Albert Boulter Home .... " 140
13. New Chapel at Yellamanchili............ " 147
14. Harris Bungalow, Cocanada (See p. 223)...... " 147
15. Akidu Mission Boat : " Messenger of Truth," (See p. 147)........ " 167
16. Samalkot Seminary Class Rooms.......... " 178
17. " " Boys' Dormitories........ " 178
18. " " Group of Principals and Teachers........ " 195
19. " " Graduating Class of 1907 " 195
20. Thirteen Lady Missionaries, 1906........ " 217
21. Jane Buchan Bungalow, Vuyyuru........... " 232
22. A Village Chapel........................ " 262
23. Telugu Chapel at Cocanada............... " 262
24. Old English Baptist Chapel, Cocanada, 1881 " 289
25. English Baptist Church, Cocanada, 1906.... " 289
26. The Timpany Memorial Hall at Cocanada..... " 293
27. Union Conference of 1905................ " 304
28. " " Key for Names........ " 304
29. Mrs. Martha Perry Craig................. " 325
30. Rev. G. F. Currie....................... " 325
31. Rev. G. H. Barrow....................... " 325
32. Mrs. Christina Stewart-McLeod........... " 325
33. Rev. S. S. Bates, D.D................... " 341
34. Rev. J. G. Brown, D.D................... " 341
35. The Late Miss Jane Buchan............... " 345
36. The Emma Davies Missionary Home, Toronto.......... " 345
37. The Original Seven—Maritime Provinces Mission........ " 350
38. Akulatampara Chapel and Preachers' House " 357

PREFACE

It is well that Ontario and Quebec Baptists should remember all the way that the Lord our God has led us in Foreign Mission work these forty years. That sacred duty this volume will condition us and our children the better to fulfil.

We are fortunate in having one so thoroughly informed to do us this service. No one could more fittingly have done it. Mr. Craig's whole life has been singularly linked with Baptist work among the Telugus. When he was six years old Dr. Day, the founder of the American Baptist Telugu Mission, was a visitor at the Craig home and took pains to cure the lad of a lisp, thus preparing another tongue to preach the everlasting gospel to the Telugus. Nine years later he was converted and baptized just as Mr. and Mrs. Timpany were leaving for India in October, 1867. The call to the foreign field came to him suddenly while a student in Rochester University in the spring of 1874, when a voice spoke distinctly to his heart saying, "You must go to India or Burma." That was when Mr. and Mrs. McLaurin were on their way from Ongole to Cocanada to begin our independent work.

Three years later Mr. Craig was set apart to the work at a service in Jarvis St. Church, in which Mr. Timpany participated. During the thirty-one years that have since elapsed his connection with our Mission has been unbroken. No other has served it so long as he, nor probably has any other so thorough a knowledge of its history.

Not the least service he has rendered is the production of this volume to which he devoted his recent furlough. It tells of God's providential leadings, the Mission's romantic beginnings, its trials and its triumphs, the patient toil and noble heroism of the workers. The country and the people are described ; the story of each missionary and each field is sketched ; and the various means, methods and departments of work, indicated. The chapter on the remarkable Revival of 1906 may well challenge the attention of all Christian people. The work is a reliable thesaurus of the most important and interesting facts covering the home organization as well as the work abroad.

The Foreign Mission Board has shown its sense of the book's value by becoming responsible for the expense of publication. It can be made to render invaluable service if placed in Sunday School libraries, and if Young People's Societies and the Women's Circles will lay its treasures under tribute for the enrichment of their meetings. May we not hope that a great number of the friends of Foreign Missions will actively interest themselves in increasing its circulation and thus multiplying its usefulness.

May this "labor of love" prove a source of increasing satisfaction to the heart of our veteran missionary and may the reading of these pages strengthen faith, quicken missionary zeal, win recruits and appreciably contribute toward the accomplishment of the world's evangelization within our day.

J. H. FARMER.

79
80
NIZAM'S
DOMINIONS
Hanamakonda
Hyderabad
Nalgonda
18
16
15
14
River
Kistna
Kurnool
MARKAPUR
Darasi
Podili
Cumbum
Ongole
TALLAKONDAPAD
Kanigiri
Udayagiri
Atmakur
Nellore
Bangalore

RAYAGADDA
PARLAKIMEDI
PALKONDA
BOBBILI
CHICACOLE
VIZIANAGRAM
NARSAPATNAM
ANAKAPALLE
YELLAMANCHILI
TUNI
PITHAPURAM
PEDDAPURAM
SAMALCOTTA
COCANADA
RAMACHANDRAPURAM
AKIDU
GUNNANAPUDI
UYYURU
AVANIGADDI
River
BAY
OF
BENGAL
DELHI
LUCKNOW
CALCUTTA
BOMBAY
COCANADA
ONGOLE
MADRAS
BAY
BENGAL
RANGOON
CEYLON
INDIA
Population 300,000,000
Map of the
Telugu Country
SHOWING
BAPTIST MISSION STATIONS.
TOTAL POPULATION OF TELUGU COUNTRY 20,000,000.
ONTARIO & QUEBEC FIELD, 1914 VILLAGES, 1,357,000 PEOPLE.
MARITIME PROVINCES FIELD 2008 VILLAGES, 2,000,000 PEOPLE.
Canadian Mission Stations are Indicated thus: "AKIDU"
The Dotted Lines Indicate Boundaries of the Canadian Fields.
SCALE, 1 INCH = 80 MILES
E. BOSWORTH, ENG.

I.

THE TELUGUS AND THEIR COUNTRY

India is like a continent rather than a single country, because there are in it many distinct races of men, speaking languages that are quite different from each other. The population numbers about three hundred millions, or one-fifth of the human race. At present we are concerned only with the Telugus. **India a continent.**

The Telugu country lies largely in the Madras Presidency. Beginning a few miles north of Madras, it extends six hundred miles up the coast; and on the north-west side embraces a large section of the dominions of the Nizam of Hyderabad. The Telugus number about twenty millions. **The Telugu country.**

The Telugus are thought to have sprung chiefly from the primitive immigrants from Central Asia, some of whom were Scythian and some Mongolian in their origin. The Aryan immigrants entered India later, and are represented to-day by the Brahmans and one or two other high castes. The Sudras, who form nearly seventy per cent. of the population, are the descendants of the Scythian immigrants. Where the Malas (Pariahs) and Madigas (leather-dressers) came from, is not known. With some other outcastes they constitute nearly twenty-five per cent. of the population, and in Government orders are called "Panchamas," that is, "people of the fifth caste." **Origin of the Telugus.**

The Telugu language.

Telugu is said to be the softest and sweetest of all the languages of India ; hence it has been called "the Italian of the East." Although it is not allied to Sanskrit, it has incorporated a great many words from that language. The districts where our Mission is at work are in the heart of the Telugu country, and hence the language is spoken in its purity.

The Telugus are physically superior to the Tamils, who are the other leading race of South India. Many of the Brahmans have rather fine features, while some sections of the Sudras excel in height and strength. Others again show the results of a life of toil and hardship. The Panchamas as a body show the effects of eating carrion for lack of plenty of proper food. It must be added that many Panchamas and Sudras waste on tobacco and liquor or opium much of their meagre wages. Three annas or less used to be the regular daily wages for a man and two annas for a woman, but living has increased so much of late years that wages are also increasing. On the other hand farmers and merchants and lawyers have been growing wealthy. A statement was made some years ago that the Bank of Madras at Cocanada imported two thousand sovereigns every week, there being a demand for this amount for hoarding and the making of jewelry.

The Telugu character.

The Telugus are industrious and on the whole early risers. They are fond of their children, though they often fail both in caring for their physical well-being and in developing their mental and moral qualities. Opium is not infrequently

given to children to keep them quiet, while small boys and girls are allowed to smoke cigars. There are a great many good points in the Telugu character. Our missionaries who work among the women and girls, get into close touch with many, and are greatly drawn to them.

Telugus fond of music.

The Telugus are fond of music. Mr. Currie, who was a good bass singer, said of them in one of his letters : "They evidently belong to a musical race, though their singing is very different from that which we have been accustomed to hear at home. It sounds very odd to a western ear at first. But it pleases them better than our English and American airs; and is not wanting in a certain kind of fascination to some of us." He expressed the opinion that this trait in the Telugu character would afford a great opportunity for singing the gospel to them. There has been a very encouraging development of this kind of work since then.

Their religion Hinduism.

About one-fifth of the people of India are said to be Mohammedans ; but in the districts where Canadian Baptists are at work there are comparatively few; many of the towns and villages having none at all. The religion of the mass of the people is known as Hinduism, and embraces the philosophic teachings of the Vedas, of which pantheism is the chief ; belief in the efficacy of sacrifices, rites, penances and austerities ; and faith in personal deities almost innumerable, the most popular gods being Rama and Krishna. Idolatry is practised everywhere, and temples are found in every village, some of them being ornamented with obscene figures. Bulls and monkeys and snakes are

objects of worship. The way to salvation or liberation from conscious existence lies through eighty-four hundred thousand births, after which the soul will be reabsorbed into the Supreme Being. The great object of a religious life is to reduce the number of these births or reincarnations.

Their superstition.

The superstition of the people is seen in their worship of the goddess of cholera or the goddess of small-pox whenever there is an epidemic of one of these diseases. Superstitious fear sometimes keeps them from manifesting natural sympathy for neighbors in trouble. The evil spirit that has caused this trouble may become angry with those who show sympathy.

Many of the ceremonial rules of the Brahmans remind one of those of the Israelites. A death in the family renders the near relatives unclean. Again, if a person dies in the house, the house becomes unclean. Hence the cruel custom of moving the dying out of the house. The ceremonial bath is as necessary with them as it was with the Pharisees.

The Madras Presidency.

The Madras Presidency is divided for Government purposes into districts, each containing from one to one and a half million people. Most of these districts are named after the town where the Government headquarters are located, but the Godavari and Kistna Districts bear the names of two great rivers that, rising near the west coast, flow right across India, and fall into the Bay of Bengal. These districts used to consist of the territory on both sides of the rivers after which they were named. But a few years ago the region west of the Kistna

river was constituted a new district along with the Ongole Taluk of the Nellore District ; while the region on the west of the Godavari river was added to the Kistna District. Hence Akidu, which used to be in the Godavari District, is now in the Kistna District.

Further to the north-east are the Vizagapatam and Ganjam Districts. Part of the Tuni field and the Yellamanchili and Narsapatnam fields are in the Vizagapatam District. The stations of the Maritime Provinces Mission are all in these two districts.

The districts are divided into taluks with a population of about one hundred thousand each. While Cocanada is the headquarters of the Godavari District, Ramachandrapuram, Peddapuram, Pithapuram, Tuni, and Yellamanchili are headquarters of taluks. Narsapatnam ranks a little higher, several English officials being resident there.

Roads, canals, and railways.

Good roads connect the main centres of population, but there are many villages not blessed with these. In the irrigated districts, the canals are navigable, and house-boats are used for travel. For many years our Mission field had to be reached by coasting steamers from Madras to Cocanada, and from there by canal to Akidu or by road to Tuni. Now the East Coast Railway running between Madras and Calcutta skirts the Akidu field and passes Samalkot, Pithapur, Tuni and Yellamanchili while a branch line runs from Samalkot to Cocanada. A new line from Bezwada to Masulipatam runs through the Vuyyuru field, the nearest

railway station being seven miles from Vuyyuru. This field consists of flat country, most of which is irrigated. The same description applies to the Akidu and Ramachandrapuram fields. Peddapuram, Tuni and Yellamanchili are partly flat and partly hilly, while Narsapatnam is mostly hilly. The Cocanada and Pithapuram fields lie along the seacoast and are flat.

The people agricultural

A very large proportion of the people of India live by agriculture. This accounts for the terrible effects produced by failure of the rains, because great numbers of people are thrown out of work ; and since many live from hand to mouth, they become destitute in a very short time.

Irrigation works.

Some of the greatest irrigation works in India are in the territory occupied by our Mission. About sixty years ago Sir Arthur Cotton had the honor of suggesting to the Government of Madras that the Godavari and Kistna rivers should be utilized for irrigation purposes. He was appointed to carry out these plans, which consisted of great dams across the rivers, and a system of canals to carry the water to several hundred thousand acres of land. From being one of the poorest parts of the country, the Godavari District became one of the wealthiest. Many of the farmers, who belong to the highest sub-castes of the Sudras, are very well to do. This refers chiefly to those sections of the country that are irrigated from these great rivers.

Irrigation, dependent on local rivers and on large tanks or reservoirs, is practised in the eastern part of the Godavari District and also in the Viza-

gapatnam District; but most of the cultivation in those regions is dependent on the rains. Hence the people of the Peddapuram, Pithapuram, Tuni and Yellamanchili fields of our Mission are not in as good circumstances as those of the Ramachandrapuram, Akidu and Vuyyuru fields. There has been quite a large emigration of poor Sudras from the Vizagapatam District to the Godavari and Kistna Districts.

Chief products. Rice is the chief crop grown on irrigated lands. Considerable sugar-cane also is raised, and this has led to the opening of a sugar refinery at Samalkot. Some kinds of millet are grown on the dry lands, and also some other food-crops. Cotton, castor-oil and gingelly-oil are among the other products of these districts. Bananas, guavas, mangoes, limes, oranges and pineapples are the chief fruits grown. Palm trees of various kinds flourish, the most common being the palmyra palm, the leaves of which are used for thatching sheds and cheap houses, while the tree itself supplies beams and rafters. The fruit-bearing stalks of this tree and of the date palm are tapped, and the sap is used as a drink, generally fermented. In some sections the sap is boiled for sugar. The cocoanut tree is perhaps the most beautiful of the palms, while its fruit is used as a common article of food, and also for the production of oil.

Coinage. The standard coin of India is the rupee which used to be worth two shillings. Owing to the great fluctuation in the relative value of gold and silver, the rupee became depreciated and at one time was worth little more than a shilling. Some years ago

the Government decided to adopt a gold standard, and fixed the rupee at one shilling and fourpence or fifteen rupees to a pound sterling. The sovereign is now legal tender at that rate. There are sixteen annas in a rupee, and twelve pies in an anna. Reckoning approximately, a rupee is a third of a dollar, an anna is two cents, and a pie is a sixth of a cent. There is a limited circulation of Government paper money.

The weather. The weather is a subject of interest in every land. In our part of India, which is well in the tropics, Cocanada being about seventeen degrees north of the equator, the sun is vertical early in May going north and early in August returning south. The hot season, which commences about March 1st, lasts for four months, and would last for eight months, if it were not for the rains that moderate the heat a little during the period from July to October. The other four months from November to February are known as the cool season.

The prevailing winds blow from the south-west and the north-east. These are the monsoons or trade winds. The name "monsoon" is generally applied to the rains that the winds bring. The south-west monsoon is due about June 10th at Cocanada, and continues off and on till the end of September. Then the wind veers round to the north-east, and about October 15th the monsoon from that quarter is expected. It lasts only about three weeks. Then the weather clears, and the cool season begins. Unfortunately, the monsoon rains are often a partial or total failure.

It is difficult to appreciate the extreme heat of the tropics unless one has lived there. In the cool season the temperature is seldom as low as sixty at the coolest time of the day, that is just before sunrise ; and sometimes it is over seventy at that hour. During the other eight months the lowest temperature ranges between seventy-five and eighty, while in the house it is usually about eighty-three, except for a few weeks in the hot season, when it is often about ninety. During these weeks the wind in the daytime is like the breath of a furnace. Even with the doors shut all day it is difficult to keep the temperature much below one hundred. The cool season is such a contrast to the other seasons, that its coming is expected with keen anticipation. After one has perspired almost continuously for eight months, it is a great relief to feel cool. **The extreme heat.**

The sun has always a power that affects the white man injuriously, if its rays strike his head. It is the custom therefore to wear a hat made of pith, while cautious people carry an umbrella with a white cotton cover.

India is a land of extremes. This is true in regard to education among other things. As a rule each Presidency and Province has its university and educational system, and there are many well educated men in all the large towns and cities. On the other hand only a small proportion of the males and very few of the females are able to read. Until recently schools have been graded in the Madras Presidency as Primary and Lower Secondary and High, with an infant standard and first **Education.**

to fourth Standards in the Primary grade; first, second and third Forms in the Lower Secondary grade, and fourth, fifth and sixth Forms in the High School. The three Forms of the Lower Secondary grade used to be called also the fifth, sixth and seventh Standards. A Government examination was held for pupils of the fourth Standard, called the Primary examination, and one was held for pupils of the seventh Standard or third Form, called the Lower Secondary examination. The latter was the entrance examination to the High School, but was much more difficult than the "Entrance" examination in Ontario, because English was one of the optional subjects, and as a rule the entire examination was conducted in English. Some information is given in Chapter X in regard to changes that have taken place during the last few years.

A useful book.

Those who desire to inform themselves on India in general, are advised to secure a copy of "The Christian Conquest of India," written by Bishop Thoburn, for many years a missionary in India, and published by the Young People's Missionary Movement.

In a poem on "The Gorgeous East," written by a Mr. Webb of Madras some years ago he asks : "What is the Gorgeous East ?' Is it a land of fair flowers and fruits, of wealth, of lotus flowers and lovers sighs, of marble vaulted halls and peacock thrones, of splendid scenery, of holy shrines and of simple hearts and happy faces ? These things present one side of the picture. The writer presents the other side in the second half of his poem.

"This is the Gorgeous East—
A land of jungle wild and feverish fen,
Where clay-built huts of weary toiling men
Stand twixt the serpent's lair and tiger's den.

"A land of famine; children's hungry cries,
Peasants' thin cheeks and patient wistful eyes;
A land of vultures waiting for their prize.

"A land where women labor side by side
With laboring men, or where the childish bride
Cowers, the caged plaything of her master's pride.

"A land whence usury has never ceased;
A land of debt by custom's waste increased;
Where bankrupt ruin haunts the marriage feast.

"A land where Nature's tyrant powers prevail;
Beneath whose giant hand men's spirits fail,
Smit by her scorching sun and stormy gale:
This is the Gorgeous East."

II.

THE AMERICAN MISSION AND MESSRS. TIMPANY AND McLAURIN

The Baptists of Ontario and Quebec in beginning Foreign Mission work organized their society as an auxiliary of the American Baptist Missionary Union, and their first missionaries, Messrs. Timpany and McLaurin, gave the early years of their service to the American Telugu Mission at the well-known stations Ramapatam and Ongole. It will be interesting therefore to look at the pioneer work connected with the early years of the American Mission as well as the work done by our two Canadian missionaries, before we take up the opening of our own Mission at Cocanada.

Rev Amos Sutton.

Rev. Amos Sutton, of Orissa, was the man who advised American Baptists to enter the Telugu field. He was connected with the General Baptists of England. Having married the widow of an American Baptist Missionary in Burma, he visited America in 1835 partly because of her ill health, and partly for the purpose of enlisting the Freewill Baptists in his work in India.

Rev. Samuel S. Day, who was a native of Ontario, was the first Baptist missionary to the Telugus. He and Mrs. Day sailed from Boston September 22nd, 1835, and arrived at Calcutta February 5th, 1836. From there they went to Vizagapatam, where they were received kindly

by the missionaries of the London Missionary Society. This Society established the first Protestant mission among the Telugus in 1805. By 1818 a Telugu version of the New Testament had been prepared and published, and a rough translation of the Old Testament had been made. From 1832 on for two or three years Vizagapatam was without a missionary, but in 1835 Rev. J. W. Gordon arrived with his wife and later in the year Rev. E. Porter and his wife. In 1836 the first Protestant chapel among the Telugus was built. A press was set up, from which were issued a revised version of the Telugu New Testament and portions of the Old Testament as well as thousands of copies of tracts, and elementary school-books, the Pilgrim's Progress, the Peep of Day, and other literature, all prepared by the missionaries of Vizagapatam.

The London Missionary Society.

After a few months Mr. and Mrs. Day removed to Chicacole, about seventy miles up the coast, where they did some work. Josiah Burder, who became Mr. McLaurin's helper at Cocanada, was a pupil in Mrs. Day's school, where he first felt a drawing toward the gospel. Within a year the missionaries removed to Madras, where they remained three years, during which Mr. Day made extensive tours into the Telugu country. Finding that there was not a single missionary in all the region between Madras and Vizagapatam, he decided to remove to Nellore about one hundred and ten miles up the coast, where he and his family arrived February 26th, 1840. They were joined here by Mr. Van Husen and wife from America

Mr. and Mrs. Day at Chicacole and Madras.

Nellore occupied.

who arrived in Madras in March. The first Telugu convert of the Mission, Venkappa by name, was baptized in the Pennar river in September, 1841. In 1845 Mr. Van Husen's health failed to such an extent that he and his wife were compelled to leave India. He was never able to return. The following year Mr. Day's health became so poor that he too had to leave with his family.

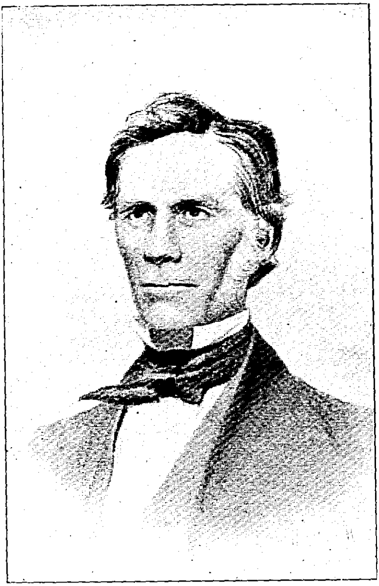
Mr. and Mrs. Jewett.

At the annual meeting of the Missionary Union in 1848 the question of abandoning the Telugu Mission was discussed. It was decided to continue it, and in October Mr. Day sailed for India accompanied by Rev. Lyman Jewett and wife, and arrived at Nellore in the following March. Mrs. Jewett began a girls' boarding school in which Julia, who grew up to be a great helper, was a pupil. She was baptized in March, 1852. In 1853 the question of abandoning the Mission was again discussed at the annual meetings, which were held at Albany. It was at this time that a reference to Nellore as the "Lone Star" Mission led Dr. S. F. Smith to write the poem entitled: "The Lone Star." The first and last stanzas are as follows :

The "Lone Star" Mission.

Shine on, "Lone Star"! Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on and bless the pilgrim's eye!

Shine on, "Lone Star"! till earth redeemed
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."



REV. SAMUEL S. DAY.

It was unanimously resolved to reinforce the Mission. Meanwhile Mr. Day's health failed again and he left India in 1853 for the last time. Mr. Day retires.

Toward the end of this year Mr. and Mrs. Jewett with a few Telugu helpers made a tour to the north as far as Guntur. Five or six days were spent in preaching the gospel at Ongole. According to their custom of beginning the new year with a prayer meeting they decided to hold such a meeting on the top of a hill overlooking Ongole on the morning of New Year's Day (1854). In his history of the Mission Mr. Downie gives Julia's account of this memorable meeting, at which she was present. She says, "I carried a stool, and Ruth carried a mat, and when we reached the top of the hill we all sat down. First we sang a hymn and Father Jewett prayed; then Christian Nursu prayed; then father read a portion of Isaiah, 52nd Chapter. 'How beautiful upon the mountains are the feet of him that bringeth good tidings.' Then mother Jewett prayed, then I prayed, and then Ruth prayed. When Father Jewett prayed I remember he said, 'As the sun is now about to rise and shine upon the earth, so may the Sun of righteousness arise quickly and shine upon this dark land.' After we had all prayed, Father Jewett stood up, and stretching out his hand said: 'Do you see that rising piece of ground yonder all covered over with prickly pear (cactus)? Would you not like that spot for our Mission bungalow, and all this land to become Christian? Well, Nursu, Julia, that day will come!' Then we all spoke our minds, and just as the meeting closed, A memorable prayer-meeting.

the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord." The hill, where these earnest prayers were offered, has long been known to many as Prayer-meeting hill.

Mr. and Mrs. Douglass.

In October, 1854, Mr. and Mrs. Douglass sailed from Boston and reached Nellore early in the following year. About this time Kanakiah, who became the first ordained pastor of the Mission, was baptized. He was married to Julia in August, 1856, and was ordained in December, 1861. In 1855 the missionaries sent a very earnest appeal for reinforcement, but the reply was distressing. In 1860 Mr. Jewett and family and Kanakiah spent a few months in Ongole, and negotiations were begun for the purchase of the house and land which became the Mission bungalow and compound. The land was the very site pointed out by Mr. Jewett six years before at the prayer-meeting on the hill. A gentleman had built a house on it in the meantime, and Mr. Jewett now agreed to purchase both land and house though he had no money for this object and did not know of a man to occupy the place for the Mission. Mr. Jewett asked the Lord for the money and then wrote to a friend in America about it. The latter had a sum of money which he wished to give, and which proved just sufficient for the need.

Land and bungalow purchased at Ongole.

Mr. and Mrs. Jewett's first furlough.

After thirteen years of earnest and faithful work Mr. Jewett's health failed in 1862, and he was compelled to leave India with his family. This was a great grief to him. He said that the trial of leaving home in the first place was less

than nothing compared with that of leaving the Mission field to return home. Mr. Douglass was left alone in charge of the work. In 1863 he baptized four converts and in April, 1865, he left for America after baptizing several converts among the pupils in his schools. He did not return to India.

At the annual meeting of the Missionary Union held in Providence in 1862 the question of abandoning the Telugu Mission was discussed for the third and last time. The secretary, Dr. Warren, urged that the decision be deferred till Mr. Jewett's arrival. The latter told the Executive Committee that if the Union declined to aid him, he would go back alone and live, and if need be die, among the Telugus. They decided to send him back and a new man with him. Accompanied by Mr. and Mrs. Clough he sailed from Boston in November, 1864, and reached Nellore April 22nd, 1865. Mrs. Jewett remained in America for another year. An urgent appeal was sent for two more men, one for Allur, eighteen miles north of Nellore, and the other for Ramapatam, forty-five miles north of Nellore. Mr. Clough had been designated to Ongole.

Mr. and Mrs. Clough.

In March, 1866, Mr. and Mrs. Jewett, Mr. Clough and Kanakiah went to Ongole chiefly to meet Periah who wanted to be baptized. In relating his experience he said: "Four years ago I went north to Ellore, and there heard for the first time the gospel from Mr. Alexander of the Church Mission. After that I went to Palakol and heard from Mr. Bowden, and saw the native Christians.

The first Madiga converts baptized at Ongole.

After my return the Lord enlightened my mind, and I began laboring for the conversion of my family. After eighteen months my wife was converted and several others were awakened." His wife told the story of her conversion in the same spirit of simplicity and faith and love. Mr. Jewett said that these were some of the happiest moments of his life. He was ready to baptize them at once. These two were the first converts from the Madigas, the class from which nearly all of the Ongole Christians have come.

Periah. Periah made the most of his opportunity on that occasion to learn all he could about the new religion, for he was anxious to witness for Christ. In course of time he became an earnest minister of the gospel. Mrs. Jewett in writing of him some years ago stated that she believed he had been the means of turning a thousand people to Christ. Two months after this visit to Ongole three Nellore preachers made a tour in the region where Periah's village, Tallakondapad, lay. They were greatly stirred by finding him far more zealous than themselves in preaching the gospel. On returning to Nellore they reported that probably two hundred people in that region were believing in Christ. From that time Mr. Clough became impatient to remove to Ongole, and on September 17th, he arrived there with his family. He found plenty to occupy his time in and around Ongole, but he was anxious to see the villages especially in the region where Periah lived. Accordingly after the week of prayer in January, 1867, he started for Tallakondapad, which lies about forty miles west of

Ongole occupied.

Ongole and a little south of Kanigiri. Here his tent was pitched and word was sent to all the surrounding villages that he had come to visit them. The next day thirty or forty people came, who said that they had come to learn more about Jesus, but that they believed already and wanted to be baptized. Meetings were held for five days and on the last, which was January 20th, twenty-eight persons were baptized. This was the first company of Madigas to confess Christ in baptism ; and hence the occasion was a notable one in view of the fact that tens of thousands have followed them. Persecution soon followed their open confession, but the Lord delivered them.

Baptism of converts at Periah's village.

About this time Mr. and Mrs. Clough were called on to choose between the Madigas and the caste people. Some of the latter professed faith in Christ and asked to be baptized, but they objected to being in the same church with the Madigas who had been baptized at Tallakondapad. They were pacified when reminded that those converts were forty miles away. But in April twelve more converts came from Tallakondapad, and the question had to be settled. Retiring to separate rooms to wait upon God both had the same experience, their Bibles opening at 1 Cor. 1 : 26-29. They could no longer hesitate to receive the Madigas. It is interesting to notice in this connection that the reports of the missionaries for 1907 have very much to say about the friendly attitude of the Sudras, quite a number of whom have already been baptized. Forty years have passed since the great ingathering from the Madigas began. Now the Sudras are beginning to come.

Mr. and Mrs. Clough's great decision regarding caste.

Mr. and Mrs. Timpany sent out from Canada.

Mr. and Mrs. A. V. Timpany had the honor of being the first missionaries sent out by the Baptists of Ontario and Quebec. In fact, as recorded in Chapter XVII, Mr. Timpany was the Lord's instrument in stirring up the churches to attempt something definite in foreign mission work. He and his wife left Canada on October 24th, 1867, and arrived at Madras on April 16th, 1868, and at Nellore on May 9th, after a tedious voyage from England via the Cape in a sailing vessel. They received a warm welcome from Mr. and Mrs. Jewett both for their own sakes and also because they represented the Baptists of Canada, whose participation in the work caused these devoted missionaries great joy. They had the great privilege of being associated with Mr. and Mrs. Jewett for nearly a year, and after Mrs. Jewett left for America they remained with Mr. Jewett for nine months more. During this time they studied Telugu and assisted in the work. On February 5th, 1870, they removed to Ramapatam, where a large compound of more than one hundred acres with two bungalows had been bought from the Government. One of the houses was converted into a chapel, and thus the work of building was avoided. A church was organized on March 26th composed of thirty-five members from the Nellore and Ongole churches. By the close of the year the number had increased to one hundred and seven. In 1871 one hundred and seventy-one persons were baptized bringing the membership up to two hundred and sixty-seven. The next year the figures were one hundred and seventy-eight and four hundred

Ramapatam occupied.

Six years' growth under Mr. Timpany.

and twenty-nine. In 1873 two hundred and forty-seven were baptized and the membership grew to six hundred and seventy-five. In 1874 sixty persons and in 1875 forty-eight were baptized. At the end of 1875 there were seven hundred and sixty-four members. Thus in about six years the original thirty-five members had become more than seven hundred, the baptisms reported totalling seven hundred and seventy-four. This steady increase was due largely to Mr. Timpany's faithful work in touring over the field to preach the gospel. In the early years the Christians were persecuted bitterly in some places, but the missionary always stood by them. The church at Ramapatam was taught to adopt the monthly offering plan, and during the first year the sum of 300 rupees was given.

Theological Seminary opened at Ramapatam.

Toward the end of March, 1870, the missionaries met in conference at Ramapatam, and a resolution was adopted calling for the opening of a Theological Seminary and recommending that it be located at Ramapatam. To Mr. Timpany fell the task of erecting the building to be used for this work. Mr. McLaurin wrote on October 3rd, 1871, concerning it : " The Seminary is approaching completion. It looks good and substantial and is rather comfortable-looking too. Brother Timpany has given much time and care to it, and the mode of building has saved considerable money. It would take at least 1,000 rupees more to build it by contract." Writing on July 15th, 1872, Mr. Timpany said : " The Seminary was opened in April as we planned. The boys are doing

well. I have given them a field to cultivate for their Master. Some go out every Saturday and stay over Sunday, half going one week and the other half the next week." During the first year there were fifteen students in attendance. Mr. Timpany had to care for the Seminary till January, 1874.

School-houses built.

In 1872 five houses for schools and worship were built in as many different villages. In regard to this Mr. Timpany wrote: "The Christians are stirred up to provide themselves with a place to pray. The sum that I give to help them is small, only 15 rupees per house. The church has taken this work in hand and refunded the money advanced by me on the houses. Hereafter the care of house-building will fall upon the Building Committee composed of the preachers and deacons and head men." To understand this plan one must remember that the membership consisted of Christians living in the villages where the school-houses were being built.

The weakening of caste prejudice.

Mr. Timpany had some knowledge of medicine, which was a great help in securing the confidence of the people. The caste people at first refused to take medicine mixed with water, but finding that they could not get it otherwise, they soon laid aside their scruples.

Mr. Timpany appointed on Revision Committee.

At the conference of the missionaries in 1875 Mr. Timpany was appointed as Dr. Jewett's associate in the Revision committee of the Telugu Bible. He was well qualified for this work because he had made it his purpose from the beginning to acquire a good knowledge of Telugu,

On the 27th February, 1876, Mr. Timpany left Ramapatam with his family. We can imagine to some extent the regret with which he said good-bye to the pastors and others, when we remember that he did not expect to return to that place. The work had grown wonderfully under his wise and devoted leadership, and he left with the gratitude and love of hundreds who had been blessed through his efforts. When he visited Udayagiri Hill after his return to India, the writer was present when one after another of Mr. Timpany's Telugu fellow-laborers visited him and manifested the deep affection they still felt for him. **Mr. and Mrs. Timpany go on furlough.**

In 1869 Mr. and Mrs. John McLaurin were appointed to the Telugu field. They sailed from New York on December 22nd, and from Southampton for India on January 18th, 1870, going by the overland route through Egypt. They arrived at Madras on February 11th, and went directly to Ramapatam, where Mr. and Mrs. Timpany had settled early in the month. As both these ladies were daughters of Rev. John Bates, it was a great privilege to enjoy one another's company for a year and eight months. **Mr. and Mrs. John McLaurin.**

During the latter half of 1869 Mr. Clough made two tours in the Cumbum region and baptized three hundred and forty-nine persons. In December, 1870, he made another visit to that part of his field, when he was accompanied by Mr. McLaurin. Although Mr. Clough became seriously ill on this tour, over one hundred converts were baptized by Mr. McLaurin. In 1871 he accompanied Mr. Clough on three tours during which he was able

to see a large part of the field, and early in November he removed with his family to Ongole. In February, 1872, Mr. and Mrs. Clough left with their children for America, after entrusting the great and growing work on the Ongole field to the care of Mr. and Mrs. McLaurin. Speaking of this Dr. Downie says: "Few missionaries are so early called upon to assume charge of a field involving graver responsibilities, harder work, or the exercise of greater discretion; and fewer still could have discharged the responsible duties more successfully.

Mr. McLaurin takes charge of Ongole.

"Still the Christians did not like the prospect of parting with the only missionary they had known, and exchanging him for one whom they did not know. This spirit of dissatisfaction was manifest even before Mr. Clough left Ongole, and no sooner had he gone than it broke out into open rebellion. But Mr. McLaurin's discretion, firmness, patience, and kindness soon convinced the people that he was their friend, and would do for them all that they could reasonably expect him or any other to do. Before the year closed the people rallied around Mr. McLaurin just as they had done around Mr. Clough."

Mr. McLaurin's two years at Ongole.

At the beginning of 1872 there were one thousand six hundred and fifty-eight members on the Ongole field living in one hundred and ninety-one villages. During that year four hundred and seventy-seven were baptized, and in the following year seven hundred and eight thus confessed Christ, bringing the membership up to two thousand seven hundred and sixty-one. The report for 1872 says that Mr.

McLaurin divided the Ongole field into eight districts, in each of which he stationed a preacher and an assistant. In regard to the work of the next year he wrote : "The year began with a burst of blessing in the north which nearly surprised us, accustomed as we now are to great things from the Lord. During the first tour two hundred and seventy-seven were baptized in less than a month. The Christians are growing stronger in the Christian faith. I feel that churches ought to be established right away, though this would entail a great deal of extra labor and care on your missionaries." On February 2nd, 1874, Mr. McLaurin handed back his trust to Mr. Clough, and left Ongole for Cocanada with his family about three weeks later.

The great famine of 1876-78.

In the latter part of 1876 a terrible famine began, that lasted for nearly two years and affected fifty-eight million people living in the Madras Presidency, the Bombay Presidency, the Native State of Mysore and some other Native States. The Government opened relief works for those who could work and relief camps for those who were helpless. In August, 1877, there were nearly one million people on the relief works in the Madras Presidency, while there were over one million receiving gratuitous relief.

Famine relief.

As soon as it was evident that a famine was at hand Mr. Clough and other missionaries sent out appeals to England, America, and Burma, the responses to which enabled them to help a large number till organized relief began to arrive from England. This was known as the Mansion

House fund, which was one of the greatest efforts of organized charity the world has ever seen. The total subscriptions received from England, Scotland, Australia and other British colonies amounted to six hundred and seventy-eight thousand five hundred and twelve pounds. A central committee was formed at Madras and local committees were organized in every district to work in connection with it. Naturally the missionaries were prominent members of these committees.

India's gratitude. At the closing meeting of the central committee in Madras an Indian gentleman said : "On behalf of my countrymen generally, and on behalf of the distressed famine-stricken of South India especially, to whom English charity came like sweet water to men dying of thirst, and enabled them to preserve themselves and their children, to rebuild their huts, to sow their fields and reap a harvest, when they despaired of living to see another—on behalf of millions of such of my countrymen I now express their most grateful thanks." And yet in spite of all that was done, the famine was so terrible that more than three million human beings perished either directly of starvation or from diseases caused by lack of food.

Mr. Clough's canal contract. It has been stated that all the missionaries were largely engaged in relief operations. In addition to the distribution of relief funds all over his field Mr. Clough took a contract to cut three and one-half miles of the Buckingham canal, which the Government was constructing as a famine relief work. His object was to find employment for his Christians and other poor people. Leaving all

other work for the time he appointed his preachers, teachers and colporteurs as overseers. During the intervals of rest these men gathered the people together and preached to them. Thus for months thousands of coolies were brought into close contact with Christians of their own class and with men who had preached the gospel in their villages, and also with the missionary who was trying hard to save them from starvation. The coolies were frequently changed, for some would go back to their villages with the money they had earned, and others would take their places.

All applications for baptism were refused during the fifteen months that this work lasted. On June 16th, 1878, some were baptized at Ongole and by the end of December no less than nine thousand six hundred and six converts were received.

The bi-monthly meeting of the workers was to be held on the first Sunday in July. As there was much sickness in the villages and Ongole was in an unsanitary state, Mr. Clough sent word to the preachers and others to meet him at Velampilly, on the Gundlakamma river, ten miles north of Ongole. He requested them to allow only a few of the leading men to come with them. But he soon learned that the converts had waited till the preachers had started, and had then got up and followed them. When he reached Velampilly he found crowds of them there. After much prayer and consideration it was decided to baptize all who had given evidence to the preachers for some months that they were Christians, and understood

Great meeting at Velampilly.

the main facts of the Christian religion. The result was the baptism of three thousand five hundred and thirty-six in three days. It was at this time that two thousand two hundred and twenty-two were baptized in one day, that day being July 3rd. The baptisms took place in the Gundlakamma river. At six o'clock in the morning two ordained Telugu preachers took their places in the water, prayer was offered and the baptizing commenced. When these two became tired two others took their places, and they in turn were relieved by other two. At eleven the administration of the ordinance ceased for the noonday rest, and was not resumed till two. By five o'clock the whole company had been buried with Christ in baptism.

Baptism of 2,222 in one day.

In less than two years another very interesting event occurred, twenty-four Telugu preachers being ordained at Ongole on April 16th, 1880. In response to a call from the Ongole church a council met at Ongole on the 14th and continued in session till the 16th. Rev. D. Downie of Nellore and Rev. R. R. Williams of Ramapatam were present along with Telugu delegates from each place. The examination was close and deliberate, and occupied two days and a half. The candidates showed a knowledge of Christian doctrine that seemed surprising, especially as each one of them spoke of the time, only a few years back, when he was worshipping idols. The result was that twenty-four of the best, most experienced, and successful preachers on the Ongole field were considered worthy of ordination. Several of them

Ordination of twenty-four Telugu preachers.

were men who had enjoyed the advantage of a four years' course at the Ramapatam Seminary. The ordaining prayer was offered by Rev. N. Kanakiah of Nellore. Yerraguntla Periah, an account of whose baptism has been given, was among those ordained.

The Ongole field divided.

At the close of 1882 the number of church members on the Ongole field was twenty thousand, eight hundred and sixty-five. The work was too great to be cared for from one station; it was therefore decided to divide the field and open new stations. These were at Cumbum, about sixty miles west of Ongole; Vinukonda, about sixty miles north-west of Ongole; Narsaravupet, fifty-five miles north of Ongole; and Bapatla, forty-five miles north-east of Ongole.

Another great ingathering.

In 1890 another remarkable movement took place. On December 28th one thousand six hundred and seventy-one were baptized at Ongole. They had come from various parts of the field. By March 1st, 1891, the number of those baptized in this movement amounted to four thousand and thirty-seven. At Cumbum about three thousand five hundred were baptized between October and March; so that the total accessions, including those baptized on other fields, did not fall far short of the great ingathering of 1878.

A large reinforcement.

In October, 1892, thirteen men, married and single, sailed from Boston to join the Telugu Mission. As soon as these men were ready for work, a further division of fields took place, new stations being opened at Kandukur, Kanigiri, Podili, Markapur and some other places.

The Theological Seminary. In our account of Mr. Timpany's work mention has been made of the opening of a Theological Seminary at Ramapatam. When Mr. Clough was home in 1872 he secured an endowment of fifty thousand dollars. About ten years later Mr. Williams, the principal of the school, secured fifteen thousand dollars for a new building. This was erected under his supervision, and is a fine, large, substantial structure of stone and teak-wood. Mr. Williams received also one thousand dollars for a library for the Seminary. This institution has now over one hundred students in its classes.

The Ongole College. A High School was opened at Ongole in May, 1880, and was intended for the use of the whole Mission. When Dr. Clough visited America in 1891 he presented a petition to the Executive Committee of the Missionary Union requesting that the High School should be raised to the grade of a college, and that an endowment of fifty thousand dollars should be provided. These requests were acceded to, and Dr. Clough secured the sum mentioned. It was not long before classes were opened for the first and second years of the college course, and the Ongole College is still doing good work for the Mission. Other educational institutions have been established during the last few years.

Recent statistics of the American Mission. Recent statistics give ninety-two missionaries; sixty-two Native Pastors and five Evangelists; seven hundred and eleven Colporteurs and Teachers; one hundred and sixty-three Biblewomen; about fifty-five thousand Church-members; and a total Christian community of about one hundred and twenty-five thousand.

III.

THE BEGINNINGS OF THE CANADIAN MISSION

Before the opening of the Canadian Baptist Mission at Cocanada in March, 1874, a preparatory work had been going on for some years along two lines. We have sketched one of these in the preceding chapter. The other must be reviewed here before we begin the history of the Mission.

A Telugu brother, Thomas Gabriel by name, was the Lord's instrument in starting evangelistic work at Cocanada, and leading the Baptists of Ontario and Quebec to that field. Though not a caste man, he had secured an education and employment in the Government Telegraph department as a signaller or operator. While at Dowlaishwaram, about forty miles west of Cocanada, he became a Christian and joined the Lutheran Church. After some years he was transferred to Cocanada, and later, probably in 1867, was ordered to proceed to Bombay. Having fallen sick in Madras, he was visited in the hospital by an earnest Christian, Mr. Das Anthravedy, who was a Baptist ; and not unnaturally the subject of baptism was discussed among other things, the result being that Mr. Gabriel felt it his duty to be immersed. He seems to have undergone a complete change by his contact with Mr. Anthravedy. He felt that he had been in bondage to the law before that. When he returned to Cocanada, **Thomas Gabriel**

to which place he had been ordered back, he began to speak with everyone about salvation and baptism. In order to give all his time to preaching, Mr. Gabriel resigned his position in the Telegraph service in January, 1869, leaving a salary of seventy-five rupees, or thirty dollars a month, with a prospect of a considerable rise and a good pension when he retired. He worked in connection with the Godavari Delta Mission, making the Kolair Lake region the chief field of his labors. In 1870 his views changed in regard to some points of church order and he separated from the above Mission, and opened a tannery for the support of his family and some preachers and teachers, who were working with him. The tannery was not a success. And when he had used up all his private means, he found it necessary in 1871 to seek help, and went to Madras to offer his mission to the Strict Baptists of England through Mr. Doll, their agent there, and also to be ordained as a minister of the gospel. In one of his letters he states that he gave the Strict Baptist Church an opportunity to take up his Mission, because he had known them first.

Mr. Gabriel meets Messrs. Timpany and McLaurin.

While making this journey to Madras, Mr. Gabriel halted over Sunday at Ramapatam, and met there Messrs. Timpany and McLaurin. Mr. McLaurin, writing on August 24th, said: "Last Saturday morning a Telugu came into our compound and told the following story." Here follows Mr. Gabriel's history as above. Mr. McLaurin continues, "He preached on Sunday from Isaiah 55 : 1. To hear that man talk of the impossibility

of earthly things satisfying a thirsty soul, and the full satisfaction received through faith in Christ, was peculiarly refreshing. It gave us an idea of what we may bring this people up to, many of them even in this generation." Mr. Gabriel was not successful in his search for help, and hence on his return to Cocanada he re-opened the tannery, which had been closed before he left for Madras. He continued to correspond with Messrs. Timpany and McLaurin, who helped him not only with advice, but also with gifts of money.

In March, 1872, Mr. Gabriel made a tour in the Kolair Lake region, which is now the Akidu field; and baptized some converts at Chinnamilli, a village about four miles north of Akidu, and others at Gunnanapudi, a village about twenty miles south-west of that station, and since 1875 the headquarters of a church. There had been some converts at this place for a considerable time, and they had even approached a missionary of the Church Missionary Society at Masulipatam with a request to be baptized, although they were relatives of Mr. Gabriel and the fruits of his work, the very first converts having been Mr. Karré Samuel, who was Mr. Gabriel's cousin, and his wife, who was Mr. Gabriel's sister. In July, 1873, he reported thirty-one recent converts baptized near Gunnanapudi and eight baptized at Chinnamilli. He reported also a schoolhouse built at Gunnanapudi. **Baptism of converts.**

Mr. Gabriel's financial difficulties increased greatly in 1873, and as no help came from the Strict Baptist Mission he appealed to the American

Baptists, who had already more than they could care for. The Maritime Baptists had chosen Siam as a field of labor, so they could not help. As a last resort an appeal was made to the Baptists of Ontario and Quebec through Messrs. Timpany and McLaurin.

Independent Mission decided on.

When the Annual Convention met at Brantford in October, 1873, an adjourned meeting of the Foreign Mission Board was held on the 16th in Mr. Shenston's house late at night to consider this question. Letters from the missionaries were laid before the Board setting forth the needs of the country around Cocanada, and its advantages as a mission field, and earnestly recommending the Board to undertake work there. After long and careful deliberation it was decided to take up this Mission, and Dr. Fyfe was delegated to visit Boston and confer with the officers of the American Baptist Missionary Union in regard to the movement. On the 28th October he had a most satisfactory interview, and the Executive Committee of the Union passed the following resolution: "The Committee regard with much favor the opening of a new Mission at Cocanada by our Canadian brethren, and to facilitate the plan they will release Mr. McLaurin to take charge of it, whenever he shall express a desire to that effect." Dr. Fyfe sent the following cable to Mr. McLaurin the same day: "Go to Cocanada on basis of your letter. Send resignation.—Fyfe." The message reached Ongole on November 3rd.

Before turning to the opening of the Canadian Mission at Cocanada, it may be well to remark

REV. JOHN McLAURIN, D.D.

that the history of the Mission for the first twenty years seems to fall naturally into four equal periods, with Mr. McLaurin as the central figure of the first, and Mr. Timpany the central figure of the second.

Mr. and Mrs. McLaurin leave Ongole.

On Tuesday, January 6th, 1874, an interesting event took place in the chapel at Ongole. All the preachers and teachers and students gathered there to express their appreciation of the work done by Mr. and Mrs. McLaurin during the two years of their residence there. A suitable gift accompanied the address which was presented to the missionaries. Soon afterwards Mr. Clough relieved Mr. McLaurin of the charge of the work, and the latter, accompanied by his family, started for Madras on his way to Cocanada. In regard to these changes Mr. McLaurin wrote : "It was a sore day for our hearts leaving Ongole, but we left assured of the prayers of all God's people there. Blessings were showered upon us as we passed through Ramapatam, Allur and Nellore."

Mr. and Mrs. McLaurin arrive at Cocanada.

Cocanada was reached on March 12th. Mr. Gabriel had been warned against extravagance so earnestly that he went to the other extreme in securing a place of abode for the missionaries. This is what Mrs. McLaurin thought of the arrangement : "The first night in Cocanada was spent in a native house in the bazaar. It was the most wretched place I ever spent a night in. Horrible smells, sweltering heat, swarms of hungry mosquitoes, and *no punkah*." However, they were not without friends. Mr. E. S. Bowden sought them out very soon and took them to his own

home, and helped them to make better arrangements. This brother and his wife soon afterwards joined the Godavari Delta Mission at Narsapur. They have labored there and at Chettipett ever since, and have often shown kindness to other members of our Mission.

Mr. McLaurin found only a few not very well instructed native Christians in Cocanada, the majority of Mr. Gabriel's converts being near Kolair Lake. He felt sorely the need of a school for the training of preachers and teachers. The spiritual destitution was great, not only in Cocanada, but also for nearly one hundred miles up the coast.

Mr. McLaurin's first tour.

On July 18th he started with Mr. Gabriel on his first tour to the Kolair region, and saw the Godavari river in flood at Rajahmundry. Here they were detained three days, and then crossed with great difficulty. A Sunday was spent at Ganapavaram and nine converts were examined and baptized by Mr. Gabriel. The following week they passed through Kolair Lake and reached Gunnanapudi, where service was held on Sunday, August 9th, in the forenoon, and several asked for baptism. In the afternoon there was a meeting at Kommalamudi, a neighboring village, and twelve were received, and baptized at sunset. At night there was preaching in the streets. To Mr. McLaurin the day was a very happy one, and it was memorable in that it completed his thirty-fifth year. The next morning he woke in a burning fever, and had to spend a few days in bed, after which he left for Cocanada, where he arrived on Sunday morning.

The need of a house-boat for touring on the canals having been made known, Mr. E. V. Moseley, of Montreal, gave $100 for this purpose. Being superintendent of the Sunday School of the First Church, he announced that the class that brought in the largest number of new scholars in a given time would have the privilege of naming the boat. A class of boys, that grew from two to thirty-five in a few months, won in this competition, and chose the name of their teacher. Hence the boat was called the "Minnie Wilson." **The first Mission boat.**

In his first annual report Mr. McLaurin states that Mr. Gabriel had spent much time on tour in hard work, but he adds that the other preachers did not know what hard work was. The usual services on Sunday in Cocanada were a Telugu Sunday School for heathen boys at 8 A.M., and a preaching service for Christians and heathen immediately afterwards. There were also some English services for the Eurasian community, which are more fully recorded in another chapter. Mr. McLaurin obtained the church records with members' names after Mr. Gabriel's death, and prepared approximate statistics as follows:—Members, January 1st, 1874, 87; baptized, 133; excluded, 1; members, January 1st, 1875, 219. There were four preachers and three teachers.

At the end of the first year Mr. Gabriel came in from tour very ill with fever. Everything was done to save his valuable life; even the Government doctor stayed by him, but all to no purpose. On January 1st, 1875, he passed away, his latest word and smile testifying to the **Mr. Gabriel's death.**

preciousness of the Lord Jesus. After his death the missionary soon found out that he had been hopelessly involved in debt. The sum that had been placed at Mr. McLaurin's disposal to settle Mr. Gabriel's affairs met only sixty-six per cent. of the indebtedness admitted by Mr. Gabriel's family, and there was a great deal more. An impression was abroad that the missionary had become responsible for all of Mr. Gabriel's liabilities, so an angry and suspicious crowd of creditors swarmed around him. It took two months to get all settled.

Then another difficulty arose. Mr. Gabriel's relatives and friends thought that his brother Nathan should succeed him as the missionary's right hand man. Unfortunately Mr. McLaurin had with good reason formed a poor opinion of the young man's character. Soon afterwards he secured a trusty helper in Mr. Josiah Burder, whom he described as a safe and satisfactory man.

In order that the position of the missionaries during the early years of the Mission may be fully appreciated, it may be well to state that they were often left without the money that was needed to carry on the work, and found themselves in unpleasant circumstances, through having to borrow from either English or native money-lenders.

Co-operative union with Maritime Baptists.

In the meantime events were transpiring that brought unexpected help to our lonely and tried missionaries. The Baptists of the Maritime Provinces had sent quite a force—four families and one single lady—to evangelize the Karens of Siam, but diligent search revealed only a few thousand

of these people ; and the missionaries appealed to their supporters for further directions. A special convention was held at Amherst, Nova Scotia, in May, 1875, when the Rev. J. L. Campbell, Secretary of the Ontario and Quebec Society, was present, and gave all the information required. It was then decided to co-operate with the Baptists of Ontario and Quebec in evangelizing the northern part of the Telugu country. A cable message was sent at once to their missionaries directing them to proceed to Cocanada. Accordingly Mr. and Mrs. W. B. Boggs and Mr. and Mrs. George Churchill arrived at that station from Siam in July ; and they were followed by Mr. and Mrs. W. F. Armstrong and Mr. and Mrs. R. Sanford from Burma, in August. Only Miss Maria A. Armstrong remained in Burma. Dr. Fyfe attended the annual Convention of the Maritime Provinces in August of this year, and he reported that the President of the Convention had received on the 20th inst. the following cable message from Mr. Sanford : "All at Cocanada except Miss Armstrong, joyfully working."

In regard to this union, Dr. Fyfe wrote : "I have the strongest conviction from all the events that led to this practical co-operation in Foreign Mission work *that God prepared the way at every step.* Fifty-five thousand Baptists are now pledged to carry on Missions among the Telugus on the banks of, and to the north of, the Godavari River, and may God abundantly bless their work ! I believe He will."

Mr. McLaurin wrote: "It is with very great satisfaction that I hail the Baptist federation for carrying on our Foreign Mission work among the Telugus. Perhaps it is natural to feel peculiar pleasure in the maturing of a scheme which one has firmly believed to be of God, and for which one has toiled and prayed for five long years."

Death of Mr. Bates. Sunshine and shadow constantly succeed one another in the lives of most of us. Just at the time when this longed-for co-operative union was becoming an accomplished fact, the Rev. John Bates, father of Mrs. Timpany and Mrs. McLaurin, was called home on the 8th May, 1875. His letters, always so full of counsel and encouragement, were sadly missed by the missionaries.

Exploring the Telugu country. Mr. McLaurin had been desirous of exploring the Telugu country north of Cocanada, and the coming of these brethren and sisters made such a tour more necessary. Accordingly in August he and Messrs. Churchill and Boggs, accompanied by Mr. Josiah Burder, set out from Cocanada in carts. They passed through Samalkot and Pithapur and reached Tuni, where they preached, and interviewed the Zemindar or Rajah. Several days were spent also at Vizagapatam with the missionaries of the London Missionary Society. Then they moved on to Bimlipatam, journeying part of the way in a carriage and pair through beautiful scenery, the comfort of this part of the journey eliciting from Mr. McLaurin the remark, "We do not often get out of the old beaten, *bullock-beaten*, track."

From Bimlipatam they moved on to Vizianagram and spent some days with Dr. Parker, an English surgeon in a native regiment. He and his wife were old friends of Mr. McLaurin. The missionaries found many Eurasians and others inquiring about baptism and the Lord's Supper. On the Sunday of their stay here an Oriya man from Jeypore was baptized. This man had bought a New Testament from a colporteur, and had come to the light through reading it. Mr. McLaurin in reporting the man's case said that his views of Jesus and salvation were clear and refreshing,—like cold waters in a desert land. On Monday Mr. Boggs baptized two Europeans and six Eurasians. Dr. and Mrs. Parker were immersed believers but were not ready to take part in organizing such a Church as the missionaries believed to be after the New Testament pattern. So the matter was held in abeyance for a few days, while the explorers went on to Bobbili and Parvatipur. Threatening weather led them to abandon the proposed trip to Parlakimedi, and to turn east towards Palkonda.

Crossing a river.

Seven miles from Parvatipur they came to a river one hundred yards wide with high clay banks and a current running ten miles an hour. The only means of crossing was a log canoe fifteen inches wide, with bamboos lashed to the sides to steady it. All the baggage had to be unloaded from the carts and sent over on this primitive conveyance,—tent, boxes, bedding, cooking-utensils and provisions. They had to remove the wheels from the carts, which they lashed to the frail bark.

In the midst of these operations the rain began to fall in torrents, and the missionaries got wet to the skin. At last all got across. Then the tent had to be pitched, and a trench dug around it to carry off the rain. Wet mats were laid on the ground, dry straw was spread over them, and camp-cots were set up. A wash, even though the water was muddy, a change of clothes, and, twelve hours after the last meal, a cup of tea and some bread, and lastly a nap made the world look a little brighter. It had taken five hours to cross that river.

A Baptist Church organized at Vizianagram.

Wednesday night they were back at Vizianagram and the hospitable home of Dr. and Mrs. Parker. On Thursday evening Mr. Boggs preached from the text, "Lord, what wilt thou have me to do ?" a sermon that was clear, keen, thrilling, and long to be remembered. It was convincing to Dr. and Mrs. Parker, who expressed their readiness to take part in organizing the proposed Church. On Friday afternoon October the 13th Mr. Churchhill baptized a candidate, and in the evening a meeting was held for church organization, which was duly carried out. Dr. Parker was chosen deacon, and the Lord's Supper was observed. There were eleven constituent members. Two others were not able to be present. Thus was organized the first Baptist church in what is now the Mission field of the Baptists of the Maritime Provinces. The missionary party went on to Bimlipatam, and there took the steamer for Cocanada. Of the places visited by them Tuni, Yellamanchili, Bimlipatam, Vizianagram, Bobbili and Palkonda have long been occupied as stations of the Canadian Baptist Missions.

Mr. McLaurin visited the villages in the Kolair region in June and July, but the work was mostly that of discipline, and one teacher was dismissed. In October he made a tour in the same region accompanied by Mr. Sanford, and over twenty were baptized. Mr. Josiah Burder visited this region in the hot season, but he found that Mr. Gabriel's brother Nathan was trying to influence the members against him. Mr. Timpany visited Cocanada in October on his way to North India, and had the pleasure of assisting at Mr. Josiah's ordination. Referring to the presence in Cocanada of the missionaries from the Maritime Provinces, he wrote, "I can hardly realize that what we so longed for, has come to pass."

Mission compound and house at Cocanada.

Mr. McLaurin was glad to have the opportunity to consult with Mr. Timpany in regard to several sites that seemed more or less suitable for a Mission compound. It is a remarkable fact that nearly every place that claimed their attention at this time came into the possession of the Society sooner or later. The property that seemed to be the most desirable was soon afterwards found to be for sale, and negotiations were carried on with the owner by Mr. J. G. Ronchett, a Eurasian gentleman who was a deacon of the church. The formal purchase was completed January 22nd, 1876, and Mr. McLaurin and family moved in on February 9th. This property cost nearly $4,500. Beside about fifteen acres of land in one of the best positions in the town, there was a large dwelling house with several outhouses. God's providential guidance was seen in this purchase. And it may be men-

tioned here that some years later the missionary in charge of Cocanada was led to advise the Board to make the compound freehold by the payment of twenty-five years' taxes, which amounted to about $150. If this had not been done the Mission would have to pay now $50 annually.

Mr. and Mrs. Currie arrive.

The Mission House provided a home not only for Mr. McLaurin and his family, but also for Mr. and Mrs. Currie, who arrived at Cocanada just three days after the McLaurins had taken possession. Mr. Currie belonged to New Brunswick, but the Board of the Maritime Provinces had all the missionaries they felt able to support and hence the Board of Ontario and Quebec appointed Mr. Currie. He reached Rangoon January 21st, and was married there to Miss Maria A. Armstrong on February 1st. On their arrival at Cocanada they received a hearty welcome from Mr. and Mrs. McLaurin, and immediately set to work to acquire a knowledge of the Telugu language.

Mr. and Mrs. Timpany visit Cocanada.

Early in March Mr. Timpany left Ramapatam with his family to return to Canada. After a week in Madras they went to Cocanada for a visit with the McLaurins. At this time special meetings were begun for the English congregation, and quite a work of grace resulted. The departure of Mr. Timpany and family from Cocanada on March 25th meant more to our missionaries than separation from tried fellow-workers. To Mrs. McLaurin it meant also separation from an only sister, and to both her and Mr. McLaurin it meant separation from their daughter Katie, whom they felt it wise to send to Canada at this time.

In July of this year Messrs. McLaurin and Currie made a tour to Tuni, preaching at several places on the way. When at Annavaram, eleven miles from Tuni, about 2 P.M. they saw men running toward a part of the road where it winds round a mountain. Women were following them crying. On inquiry they were told that a tiger had carried off a boy who was watching cattle. That night they journeyed through the jungle to Tuni, and spent a few days there preaching in the streets and visiting the Rajah. When about to start on their way back, they heard that a man had been mauled by a tiger while protecting his flock of goats. When driven off it had gone to a hill about a mile from Tuni. The missionaries had three carts, and some of the company walked ahead with a lantern. When nine miles from Tuni the tiger was seen crouching at the roadside for a spring, and the carts were halted. The light of the lantern and the gaze of several persons evidently disturbed the mighty beast. It rose and walked slowly past the company and the carts and then crossed the road, as though about to come round to the front again, which fortunately it did not do. It was only about seven yards distant when passing them. It was nine feet long and three and a half feet high, a formidable creature to encounter. The travellers reached Cocanada safely, and a day later the body of the tiger was brought in to the Government Office there, and shown to the missionaries. One of the Rajah's hunters had shot it.

Adventure with a tiger.

It will be remembered that the terrible famine that devastated South India and especially Mysore,

The last quarter of 1876.

began in 1876. Mrs. McLaurin wrote in the last quarter of that year: "There is no monsoon this year and we are on the verge of famine." She reported also that Mr. McLaurin had been ill with fever and headache for some weeks. He was able however to make a tour to the Kolair region in November, accompanied by Mr. Currie. He also published about this time a pamphlet on "Baptism" in both English and Telugu, which has ever since proved very useful especially to preachers and students.

Union conference organized.

On January 22nd, 1877, all the missionaries of the two Boards met at Bimlipatam and organized a conference. The constituent members were Messrs. McLaurin, Currie, Sanford, Churchill and Armstrong and their wives. This action was in line with that taken by the Boards in Canada in May 1875, for it was then said that "the missionaries abroad and the respective Boards at home are to co-operate with each other in this great work." At the annual meeting of the Society held in Jarvis Street Church, Toronto, in October of this year, Mr. Craig was designated to this work, and he and Mrs. Craig sailed from New York on the 24th of that month, and reached India at the end of the year.

Mr. and Mrs. Craig arrive.

Some events in 1878.

The Union Conference met at Cocanada in January, 1878, Mr. and Mrs. Churchill and Mr. and Mrs. Armstrong representing the Maritime Provinces Mission. A second station was opened on the 26th of the month, when Mr. and Mrs. Currie occupied Tuni. In February Mr. McLaurin made a tour into the jungle some thirty miles north of

Cocanada, and suffered severely from fever afterwards. Meanwhile Nathan Gabriel had asked leave to go to Gunnanapudi on business. His business was to induce the Christians to renounce their allegiance to the missionary and to follow him. All but two or three were deceived by him ; and Josiah Burdér, the Cocanada pastor, had a rather unpleasant time when he was sent by the missionary to warn the people against the self-appointed leader, However it was not long before Nathan's conduct made the people tired of him.

In June Mr. Currie got possession of two and a half acres of land for a compound at Tuni, the price being 320 rupees or about $150. In October Mr. McLaurin made a tour in the Kolair region and sought to undo some of the evil caused by Nathan's action. While he was absent a great **Two cyclones.** cyclone occurred at Cocanada on November 5th, destroying many of the trees and injuring some of the buildings. The canals too were breached, so that he had to leave his boat long before he reached Cocanada. A month later Mr. Currie was so ill with fever that Mr. McLaurin was called to Tuni. While he was there on December 6th another cyclone occurred, this time Tuni suffering the greatest fury of the storm. As the missionaries were living in a small house with a roof of palm leaves, they were soon without shelter, the leaves being blown off, and only the bamboo frame left. The rain poured in till it was three inches deep on the floor, and nearly all their clothes and books were more or less damaged. Mr. Currie had to be carried in a large chair by four men to the Travellers'

bungalow, and it was only with great difficulty that Mr. McLaurin and Mrs. Currie were able to follow.

Mr. and Mrs. Timpany arrive.

Mr. and Mrs. Timpany said good-bye to two of their children and left Canada for India with the youngest on September 30th. They reached Madras early in December and Cocanada on the 28th, visiting Ramapatam on the way. Amelia Keller, a Telugu girl, whom they had taken to Canada for her education, returned with them.

Death of Dr. Fyfe.

Shortly before they left Toronto, the Society lost its President, the Rev. R. A. Fyfe, D.D., who died September 4th. He was the founder of the Canadian Literary Institute and a leader in every good work among the Baptists of Ontario and Quebec.

IV.

LENGTHENED CORDS AND STRENGTHENED STAKES

Mr. Timpany takes charge at Cocanada.

At the beginning of 1879, Mr. McLaurin handed over the care of the Mission work at Cocanada to Mr. Timpany, and soon afterwards left for Canada with his family. As has already been remarked, it will be found helpful to associate the events of this period with Mr. Timpany's name, especially as the time of his service in the Canadian Telugu Mission field extended only one year beyond the five years here reviewed. The purchase of the Mission House and compound at Cocanada in 1876 seemed to have taxed the Society's resources so severely that it was very difficult to secure funds for other needed buildings up to the time of Mr. McLaurin's departure. There was no chapel or schoolhouse on the compound, nor were there any dormitories for the Girls' Boarding School. The Mission School was carried on in a rented house in Jagannadhapuram, a mile distant from the missionaries' home. Moreover, the great cyclone that occurred on November 5th, 1878, had destroyed many of the trees on the Mission compound, had injured seriously some of the buildings and wrecked the house-boat, and in a word had given a dilapidated appearance to the whole property of the Mission.

Erection of chapel and dormitories for Girls.

Mr. Timpany attacked the situation at once with all the energy and enthusiasm and wisdom of an experienced missionary refreshed by a visit to his native land. In less than two weeks after his arrival he wrote home to announce that the foundations of a chapel-school-house would be in and the walls going up before his letter reached Canada, that it was to cost the modest sum of two thousand dollars, and that he hoped in some way to have the roof on by June. To save the rent that was being paid for the school-house mentioned above the boarding girls were brought to the compound. Mr. Timpany wrote on March 13th: "Our schools and Telugu meetings came into our compound at the beginning of the month. We took one of the boys' dormitories for the girls temporarily, while the houses for them are being built. The walls of a number of those houses are up and ready for the roofing. For Mrs. Chapman (the matron) we have fitted up one of the out-buildings, and for school-room and meeting-place until the chapel is ready we have given up my study. Is it necessary to say that we would not have submitted to this had we not felt keenly the necessity of doing so? It is a serious thing for a man to have the time he can live in India wasted. It is doubly so when surrounded as we are by innumerable heathen who may be rescued and saved. I am trying to make every rupee do its full amount of work, and am taken out into the hot sun at all times of the day until I am sick and faint. True, it is only March 14th, but as I write at 9 P.M. the thermometer shows 86°. We are

anxiously thinking about how funds will be along by June to help us meet our bills. One thing is sure ; the chapel fund is in good hands at home and will be raised ! "

The money for these buildings was provided by the Women's Societies that had been organized in Ontario and Quebec at Mr. Timpany's suggestion. Early in September the school and the meetings were moved into the house where the matron had been, and Mr. Timpany was once more in possession of his study, much to his comfort. A few weeks later the classes and the meetings were moved again, this time into the new Telugu chapel, where the roomy accommodation was greatly appreciated,

Literary work.

While these improvements were being attended to in the material equipment of the station the missionary was engaged in bringing out his " Compendium of Theology " in Telugu, and also in work on the revision of the Telugu New Testament. The months of June and July were spent by him at Bangalore with the Revision Committee of the Bible Society, and on his return to Cocanada, when planning to go on tour over his field, he found the old boat so badly damaged by the cyclone that it was necessary to build a new one. **A new boat.** This was completed in December and called " The Canadian." The latter half of the month was spent by the missionary and his family and Mr. and Mrs. Craig in visiting the villages near Akidu and the Kolair Lake. A revised roll of all the members in that region was prepared, the church at Gunnanapudi was reorganized, and fifty-two

new converts were baptized there. Immediately after the tour, that is, on January 1st, 1880, that region was constituted a separate field, with Akidu as its station, and entrusted to the care of Mr. Craig.

Visit of Dr. Bainbridge.

The annual Union Conference met at Cocanada at the beginning of 1880, and the members were delighted to have with them Rev. W. F. Bainbridge, D.D., of Providence, Rhode Island. Mr. Timpany, being relieved of the care of the work in the country west of the Godavari River, was able to devote his time to Cocanada and the district round about that city. A good school-house was built in Samalkot and a school was conducted by Ellen, the Biblewoman, and her husband. In the region about twenty miles south-west of Cocanada the work began to make progress at Muramanda and Nalluru, places that are centres of churches now. There was great progress also in the English work at Cocanada this year ; eleven were baptized, and an English church was organized in October with twenty-one members. In March, 1881, a meeting house was bought and repaired at a total cost of two thousand seven hundred rupees, or $1,100.

A special evangelistic effort was made by the native pastor, Josiah Burder, in 1881, during the period from February to May. Every evening he took a party of school girls to sing, and if occasion offered, to speak to the women. All through Cocanada and in more than a score of near-lying hamlets crowds of both sexes heard the gospel sung and spoken. During 1882 Mr. Timpany

continued to prosecute the work with vigor. The region north-west of Samalkot began to yield fruit and two men from there were baptized. In December a church was organized at Samalkot, consisting of the resident Christians and all the Cocanada students attending the Seminary. Miss Frith, the first single lady missionary, arrived at Cocanada on November 13th. In 1883 there were one hundred and twenty Telugus baptized on the Cocanada field ; and among them was a young Brahman, who was baptized in April. Owing to the fact that he was under eighteen his relatives could not be prevented from taking him away. The English church also enjoyed a gracious revival and sixteen were baptized into its fellowship. The debt of $480 on the building was cleared off, and a day-school was begun under the name of "The Cocanada Free School." Miss E. A. Folsom was secured in June to take charge of it. **Progress in 1882 and 1883.**

We have already mentioned in a previous chapter the opening of the Mission's second station at Tuni in January, 1878, when Mr. and Mrs. Currie took up their abode at that town. Tuni is about forty miles north-east of Cocanada and six miles from the sea. There was no railway in those days, so that the situation was much more lonesome than it is now. Owing to the nearness of the jungle, malarial fever was then and is now rather prevalent. The work must have seemed hard and discouraging, as there were no Christians in all that region except a few who went from Cocanada with the missionaries, and who were **Tuni.**

formed into a church in March, 1879. Mr. Currie made some preaching tours that year, and in 1880 he engaged in a special effort for the non-caste people of Tuni, but by the end of the year only one convert had come out from heathenism.

Every kind of Mission work utilized.

Although Tuni had only a very small band of workers in those early days, yet the missionaries were not slow to begin every kind of work that would help in the furtherance of their great enterprise. Mr. Currie speaks of beginning a Sunday School in the latter half of 1880, and says of this kind of work: "We have found that all of our congregation—Christian and heathen, old and young—make more rapid progress in acquiring a knowledge of Scripture truth in the Sunday School than by any other means." In September, 1880, Mr. Currie found at a village near Narsapatnam, twenty-four miles north-west of Tuni, a Christian woman named Hannah, who had been converted at Rangoon. Mrs. Currie was glad to call her to Tuni for a little further instruction and employ her as a Biblewoman. Meanwhile two orphan girls, who were sisters, were being trained for Christ, and in July, 1882, one of them was married to a preacher at Akidu. This woman, whose name was Malakshmi, did good work later as a Biblewoman at Cocanada and Peddapuram. In 1883 the work spread into five more villages, and workers were located at three outstations. As the fruit of school work, three boys were sent from Tuni to Samalkot for further study.

In striking contrast with this hard pioneer work on the Tuni field were the experiences of

REV. JOHN CRAIG, B.A.

Mr. and Mrs. Craig, who occupied Akidu, near Kolair Lake and about eighty miles south-west of Cocanada, as our third station in November, 1880. Mr. Craig took charge of the work in the villages near the lake, and indeed in all the villages where our converts lived west of the Godavari River, at the beginning of 1880, and he had the privilege of seeing one hundred and seven converts baptized in the first quarter of the year and forty-three more before the year closed. This is the year in which the first convert came out of heathenism in the Tuni region. At the end of the period reviewed in this chapter there were fifty members in the Tuni church and nine hundred and seventy-five in the four churches on the Akidu field. While it is true that a large membership residing in many villages brings to the missionary a burden that he would otherwise escape, still the coming of many converts is a great encouragement and stimulus in the work.

Contrast between Tuni and Akidu.

When the Kolair region was visited by Mr. Timpany and Mr. Craig in December, 1879, it was decided that Karré Peter should be ordained as pastor of the church in that region. Mr. Timpany, however, stated that before the ordination took place Peter's wife should learn to read. Accordingly she went to Cocanada and attended school there. Peter also was there in the hot season and attended some special Bible classes conducted by Mr. Timpany. In January, 1881, his ordination took place at Akidu, and from that time the church at Gunnanapudi enjoyed the regular observance of the ordinances.

Karre Peter ordained.

Association organized.

In January, 1882, the Conference of missionaries met at Akidu in the new Mission House, and after it the Godavari Association of Baptist churches was organized. On June 4th, Mr. McLaurin preached the sermon at the dedication of the new chapel, Mrs. McLaurin also being present. On September 29th Mr. Craig had the pleasure of starting from Cocanada on the new boat, the "T. S. Shenston," an acquisition that enabled him to do much more touring than when there was only one boat for the Cocanada and Akidu fields. The first trip of the new boat was a notable one, because it carried Mr. and Mrs. McLaurin from Cocanada to their new home at Samalkot.

New chapel and boat.

Growth and expansion.

Early in 1883 forty-nine men and women were baptized at one time at Moturu, about five miles south-west of Gunnanapudi. These were the first converts at that village. Toward the end of this year a preacher was sent to Bodagunta, near the Kistna River, to care for some who had gone to Ongole to be baptized. This was the beginning of our work in the region that is now the Vuyyuru field.

Opening of Theological Seminary at Samalkot.

The opening of the new stations at Tuni and Akidu was both a strengthening of the stakes and a lengthening of the cords. The next place occupied was Samulcotta, or Samalkot, as it is spelled now. Mr. and Mrs. McLaurin, who returned to India in March, 1882, took up their residence at this station in September of that year, and opened a Theological Seminary. This school had a very humble beginning, most of the

students who entered it having had very little education as a preparation for Bible study. There were seventeen males and two females who attended all the classes. Some others, wives of students, were scarcely able to read. There were forty students, mostly males, in attendance during 1883, the second year of the school's history, and a few more in 1884. Mr. McLaurin found it hard work teaching these young men to think. There were, however, some who were in every way a comfort to the missionaries. Indla Philip, a graduate from the Ramapatam Seminary, who was in pastoral work on the Ongole field, was secured by Mr. McLaurin as a teacher, and continued with him for about two years.

Review of material progress in ten years.

It will be interesting to notice here how much pioneer work was done during the first ten years in the way of securing land and erecting buildings for the use of the Mission. The first property acquired was the large compound of fifteen acres at Cocanada with the Mission House on it. There were also a few outhouses. This property was bought in January, 1876, for about $4,500. In 1879 the chapel in the compound was built at a cost of $2,600, and a row of dormitories for girls and some for boys erected. The building of a boat in this year has been noticed above. It cost $560. The women of Ontario furnished the money for this. In March, 1881, a house was bought for the English church at Cocanada at a cost of $1,100. In June, 1878, land for a compound was bought at Tuni, and a small bungalow, now the Ladies' Bungalow, was built the next

year. In 1883 a permanent Mission House was erected, but not quite completed. When finished it cost $2,500. In December, 1879, a small house in a compound of one acre and a half was bought at Akidu, and this furnished a temporary dwelling for the missionary. In June, 1880, the Zemindar gave about four acres on the east side of Akidu, and a Mission House was built in 1881 at a cost of $2,900. In 1882 a chapel was built at a cost of $300, and in 1883 a house for the residence of the boarding girls at a cost of $530. A boat was built in 1882, and cost $675.

In 1881 the old Mess-House at Samalkot was given to the Mission by the Rajah of Pithapuram, and the rebuilding of this in 1882 cost about $1,400. Four stations were thus provided to a large extent with the buildings and other conveniences needed for the work. Perhaps it is worth while adding here that a tiled school-house was built in the town of Samalkot in 1880 on land given partly by the Rajah of Pithapur and partly by the Government; and that another tiled school-house was built in 1882 in the hamlet of Racheta-petta, a new hamlet for Pariahs or Malas, that was opened by the Municipal Council of Cocanada, while Mr. Timpany was a member.

When Mr. and Mrs. McLaurin were in Bombay in February, 1879, on their way to Canada, they experienced a great sorrow in the death of their little girl, who was three years of age. The first death among the missionaries was that of Mrs. John Craig (née Martha Perry) which took place at Akidu on April 2nd, 1881, after an illness of

Death of Mrs. Martha Perry Craig.

six weeks. Mr. Craig was thus left alone at a station seventy-six miles from Cocanada by boat, and seldom visited by any Englishman. It seemed an inscrutable providence that such a disaster should occur just at the opening of a station in a region where the missionary's presence was so necessary. But perhaps it was allowed to come in order that the sustaining grace of God might be made more manifest in that region. On September 4th of the same year Josiah Burder, pastor of the Telugu Church at Cocanada, was stricken down suddenly just after performing a marriage ceremony in the chapel. His going left a gap that only the missionary could appreciate. Some lines by Mrs. J. C. Yule on this incident are well worthy of a place here. They appeared in the "Canadian Missionary Link" in January, 1882 :—

Death of Pastor Josiah Burder.

A Sabbath day was waning to its close,—
A Sabbath day in India. Prayer and praise,
And sacred teaching, all the passing hours
Had filled since early morning, but at length
The weary teacher rested, and there stood
Up in his place a son of India,—one
Erewhile an idol-worshipper, but now
A worshipper of God,—a follower meek
Of the world's Saviour, at whose feet
Long time he'd sat, and listened to His word
In humble trust and most adoring love,
Until his soul had grown more spotless far,
Than snows of Himalaya, washed so white
In the pure, cleansing fountain of Christ's blood.

Around his feet a dark-browed, waiting band
Of Indian worshippers had gathered.
They, too, had turned from the polluted shrine
Of idol-worship, cast aside the bonds
Of fettering caste, and had assembled there
In Christian fellowship, to taste the bread
And drink the wine that spake anew to each
Of the great price at which the Son of God
Had bought their freedom.

Came there no thought
To any in that quiet room, that he
Who broke the bread, and poured the wine, and spoke
So tenderly of Jesus, their dear Lord,
Would be, long ere another Sabbath sun
Would light the palm-groves of the Indian Isles,
Translated to the presence of that Lord
To feast with Him in heaven ? None, none !
The clear, calm eye, the gentle voice, the tones
So long familiar and so dearly loved
No presage gave of swiftly-coming change
To him or them.

Day melted into night.
The tranquil hour of evening worship came ;
And in his place the pastor stood again—
Weary, indeed, yet none the less alert
To do the Master's work. As was his wont,
He spake of Jesus and His finished work,
Yet most of death he spake. Still, on
His tender, earnest words his hearers hung
With bated breath ; yet, through them all, they caught
No undertone of warning, telling them
That even then, around those tireless feet,
Gathered and chafed the slowly rising tide
Of the chill death-stream, soon to bear him out
Into the myst'ry of a vaster life.

Another day,—a bridal day in Ind,
Yet not a day of heathen pomp and noise,
And pagan ceremony, such as erst
Men kept in India ere the Gospel came
To break the bonds of custom and uplift
The wedded pair to fellowship with Christ
And, through His love, to tend'rest fellowship
With one another.

The pastor stood
Before the plighted pair, and once again
He read God's word in the mellifluous speech
Of his own land, and lifted up once more
His voice in prayer, and then passed on
To the brief utt'rances that made them one.
But here his words became confused. His mind
Wandered as he who dreams ; and when, at last,
The rite was ended, they who saw him felt
Vague fears of coming change. They brought the pen,
And bade him write. " And are we then," he said,
" To talk no more about the blessed word,—
To pray no more ? " " All that is over now,"
The teacher gently said ; " only your name
Is wanted to this record ; pray you sign."
He took the pen and wrote ; but his own name
Seemed a forgotten thing. The faithful hand—
True to the prompting of the fervent love
Which burned within—essayed no more to trace
His own poor name, but " Jesus, Jesus "—that
Which filled and overflowed his inmost soul,
And washed it clean of every other name.

The teacher came, and took his hand in his,
Guiding it patiently to trace the name
The law required ; and then, with quiet steps
Like one who dreams, he left them all, and turned
Tow'rd his own home.

"Why, at the marriage, sir,
Spake you so strangely?"—his attendant said.
"I'm going on a journey!" he replied,
And spake no more. A few short hours, and he
Had passed beyond their vision;—with swift feet
Had trod the darkened valley, and been lost
To mortal sight;—with eager, buoyant steps
Traversed the starry spaces—not alone
But tenderly upborne by angel hands—
And ent'ring the fair City, had sat down
Beside the Lord he loved.

On Earth were tears,
In Heaven rejoicing such as Heaven alone
Hath ever witnessed, as from pagan Ind
Another soul went up to be with Christ!

V.

BLACK CLOUDS WITH A SILVER LINING

This chapter tells the story of the Mission's crisis. The men on the field had sent many an appeal for some reinforcement of the staff, but there had been no response. When it was decided that Messrs. Currie and Craig should both go on furlough in 1884, the gravity of the situation became clear. Long before this Mr. Timpany had spoken with apprehension of just such a contingency, and had stated, with what afterwards seemed like prophetic vision, his fear that someone's life would have to be sacrificed.

Mr. Currie and Mr. Craig go on furlough.

After the departure in February and March of the Tuni and Akidu missionaries, the care of these fields fell respectively on Mr. McLaurin and Mr. Timpany. This meant that these men had to carry double burdens. Mr. Timpany, though suffering at times from fever, continued to prosecute the work on the Cocanada field with enthusiasm, and was cheered greatly by the general progress of the work, and also by the baptism of a young man from the Kammas, one of the highest subcastes among the Sudras, whose home was near Nalluru.

Mr. Timpany on the Akidu field.

Mr. Timpany devoted as much time as possible to the Akidu field, holding quarterly meetings at Akidu with the workers in June and October and December, of 1884. The month of October was

spent in a great tour on that field, when the missionary visited the region near the Kistna river, and baptized twenty men and women from two new villages. We can easily imagine the joy with which he saw the work spreading in that part of the country, and the necessity he felt to toil on in spite of great weariness. Meanwhile the work among the caste women of Cocanada by Miss Frith and her helpers did much to cheer his heart.

Mr. Timpany's last words.

Perhaps the fittest words with which to close the record of Mr. Timpany's service are some that he wrote on February 5th, 1885, just two weeks before he was called home. "The Association is over, I attended it for three days, Thursday 29th to Saturday 31st. I came home Saturday night. Mac (Mr. McLaurin) could do scarcely anything, as he was sick. I felt badly as I thought of last year and the difference in the number of missionaries present. I am very anxious about Mac. I may be left alone here any day. The two fields Akidu and Cocanada are in good condition and full of interest. If they could be attended to properly, I verily believe that one thousand would be baptized this year. On every hand there is a sound of the coming of rain. The Christians are working for the salvation of their relatives and many will be brought to the Saviour. They had me at Akidu at Christmas time, and on March 1st. I must go again before the canals are closed."

Mr. Timpany was indisposed when he rose on the 19th of February, but he went about his duties for a time. Then he became seriously ill, and it was seen that he had cholera. He had been at

Mr. Currie, Mr. Sanford, Mr. Churchill, Mr. Craig.

UNION CONFERENCE OF 1884.

Mrs. Currie, Mrs. McLaurin, Mr. Archibald, Mrs. Timpany, Mrs. Churchill, Mr. Hutchinson, Miss Frith, Mr. McLaurin, Mrs. Archibald, Mr. Timpany, Mrs. Hutchinson.

Coringa on business and some one had brought him a small pot of milk, which probably contained cholera germs. His system was too much run down from attacks of fever and overwork to resist such a disease, and he passed away in the afternoon and was buried that evening by torch-light. The cable message that conveyed the news to Canada startled and saddened thousands of hearts in this country. **His death.**

A few weeks later the following letter from Mr. George H. White, clerk of the English Baptist church, was received. It was dated February 20th.

"It is my painful duty to inform you of the death of our dear Brother Timpany. He died yesterday of a sharp attack of cholera at about 2.30 P.M. It was so sudden and unexpected that none of us knew of it till our poor pastor was gone. Even his daughter Mary was not there. She was at school, and when sent for arrived too late to see her father alive.

"At a little past 8 P.M., we put him in the coffin, and he was borne to the chapel in the Mission compound. There Pastor Jonathan had a short service, as Dr. Beech was averse to much delay. Thence the body was borne away in his own carriage drawn by his Christians. As the night was dark we had eight torches to illumine the long procession which followed him to the grave. You can imagine what a weirdly solemn sight it was. There in the silent graveyard, with the darkness and stillness of nature around, were gathered the people of Cocanada; his school-girls, Native Christians, and members of the English church sobbing and crying as if their hearts were breaking.

" Each one of us felt that we were burying the mortal remains of one who, for many years, was to us a kind and loving father, who identified himself with us thoroughly. Our sorrows were his sorrows, our joys his joys, the smallest affairs of each one of us interested him as if they were his own.

"On Sunday, the 15th, he preached one of the most eloquent sermons I have ever heard him deliver. His theme was " Jesus," and oh ! how lovingly he spoke ! What glorious pictures he drew of the bliss of heaven !

" During the sermon, in a state of rapture, he exclaimed, ' Sun of my soul !' We little thought that before five days had gone by he would be basking in the light and warmth of that Sun. The day before he died he conducted the prayer-meeting, and spoke so earnestly and lovingly of heaven. There was a look of weariness in his face, and the mere recounting of the joys of heaven seemed to refresh him.

" I believe God took him to give him rest, for if ever a man looked worn out and weary, and thoroughly in need of rest, our poor brother did."

Mrs. J. C. Yule voiced the feelings of many when she wrote the following lines :

Night in the far-off East—in India night
After a day of anguish ;—folded hands,
And fast-shut eyes, and still, unheaving breast,
And calm—the calm of death—enfolding one
Who but a day ago, for service girt,
Wrought for the Master with unflagging zeal,
Nor asked how long till rest-time and repose.

He slept. Sharp had the struggle been, and keen
The pangs of that most weary day—his last
For India and for Earth—sharp, but soon o'er,
And rest, sweet heaven-sent, peaceful rest
Came like a benediction from above—
Release and benediction both at once.

* * * * * * * * *

Meanwhile, in India, night and bitter tears.
The pastor slept—the husband, father, friend,
The gracious counsellor, the tender guide—
Slept all unconscious of the tears that rained
Around and over him, serene and calm,
For God had given " to His beloved sleep."

* * * * * * * * *

" Bear forth your dead"—the voice was low and sad,
And full of pity, yet must be obeyed.
And so, beneath the brooding wing of night,
A sorrowful procession weeping went
Down that dark heathen city's gloomy streets,
And past her idol temples still and stern,
Where stony gods with blank, unseeing eyes
Sit waiting dumbly the strong Arm that yet
Shall hurl them from their seats, and on the wreck
Uprear the glorious temple of His grace,—past these,
And more that made the darkness and the night
Darker with drear suggestions of the gloom
Of moral night—scarce pierced as yet—that broods
O'er India and her sons, the while the hand,
That, only yesterday, held high the lamp
Of love above her darkness, palsied lay,
And mute the lips so late that spoke of God,
And hope of Heaven—as mute and silent now
As were the solemn stars that gazed from far
Upon these weeping mourners bearing thus
To its last resting place all that remained
Of the beloved who seemed as lost that hour
To India, to the world, and them.

Thus
By the flickering torch-light, thro' the gloom
They bore the missionary to his rest ;
While sons of India—they whom he had led
To Christ for cleansing—stricken-hearted, wept
More than a brother dead—a father, friend,
A consecrated teacher, shepherd, guide.

And round that tomb were other mourners bowed
Beneath a weight of anguish heavier far
Than even theirs ;—and, as their bitter wail
Over the waters to the home-lands sped,
It pierced unnumbered hearts, and countless eyes
O'erflowed with tears of sympathy for hearts
So crushed and bleeding.

But take heart, there is,
O sorrowing spirits ! balm in Gilead—
A Healer there who giveth joy in grief,
Hope in despair, unmeasured gain in loss,
And vict'ry in defeat. For not in vain
He fell, who fighting, fell for God and truth.
His last faint utterance shall louder ring
Throughout the home-lands than his living voice
Ere rang before ; and ears that would not hear—
Haply that could not —till death came to give
Those words stern emphasis and power to rouse
Men's souls to action, now, at last, have heard,
And lips replied—" Here, O my Lord, am I,
Send me ! send me ! "

And will not India's sons
Now, from the cold lips of the teacher dead,
Receive the message that, from living voice
And living lips, they heard, but heeded not,
Or soon forgot—forgetting now no more—
And thus, through death, more laborers be gained,
And more souls saved than e'en by length of days
And years of hard endeavor had been won ?

Nor yet in vain the work already done
By those now folded hands and silent lips
For India and for us. The seed he sowed
Springs even now ; and rip'ning fruitage waits
The willing hands that follow where he toiled :—
And less securely sit the gloomy gods
Of Ind upon their stony thrones to-day
Than when his voice first sounded in her ears
The story of her Saviour and her King—
The Almighty King, ere long to burst the chains
By Satan forged and fastened on her limbs,
And in promiscuous ruin hurl her gods
Of wood and stone beneath His chariot wheels.

* * * * * * * * *

Then let us lift the banner that he dropped
And bear it boldly thro' the thickening fight !
And rear aloft the glowing lamp that fell
From the weak hands that longer could not hold
It up for India and the world to see,
And pour its light o'er heathen lands ; the while
Christ and him crucified—a lost world's hope—
To a lost world we publish far and near !
And, if God will, fall, even as he fell,
Unfalt'ring and undaunted at his post,
Rather than waver, victory so sure—
So sure, so near, and Christ who died for us
So soon to come, and faithful service crown
With endless honors at His own right hand!

Mr. McLaurin tours on the Tuni field.

After Mr. Currie's departure in February, 1884, Mr. McLaurin, while carrying on the work of the Seminary, exercised what oversight he could over the Tuni field. Visits were made to Tuni in February and May when meetings were held with the preachers and other workers and the Christians in general. In November Mr. McLaurin made a tour of ten days on the field with one teacher and four-

teen students from the Seminary. The gospel was preached in ninety villages. In his report for the year 1884 he says : " We shall be glad when Brother Currie returns to take this extra load from our shoulders. It is more than we can well bear." Like Mr. Timpany he felt the double burden to be beyond his strength. Unfortunately he contracted fever while on the above tour, and his condition became so critical that he found it necessary to go to Burma for the sake of the sea voyage and rest. He had been there only a day when he received the distressing tidings that Mr. Timpany was dead.

Mr. McLaurin our only man in India.

When Mr. McLaurin returned to Cocanada, he was still in poor health, and naturally found the many burdens waiting for him very heavy. Everyone who could help did so. Mrs. McLaurin took much of the care of the Seminary, and Miss Frith rendered efficient help at Cocanada. Mrs. Timpany's affairs were arranged, and she left for Canada with her daughter on March 17th. Mr. McLaurin's condition continued to be very serious for some time. On April 3rd he wrote, " I am ill about half my time and there is so much to do that there is no chance of getting better. I fear that my work is nearly done." About a month later Mrs. McLaurin wrote : " In spite of increasing heat and a great pressure of work and care, Mr. McLaurin is gaining in strength." The hot season was not as severe as it often is, and this was helpful to the missionaries. He was able to visit Akidu and hold a meeting with the workers there in June. Then on July 1st, the situation was relieved

by the arrival of Mr. Currie, who had heroically cut short his furlough and returned to India, leaving his wife and children in Canada. Mr. and Mrs. McLaurin were thus able to get away to Bangalore for a change before re-opening the Seminary. **Mr. Currie returns to India.**

Early in October Mr. and Mrs. Craig and Mr. and Mrs. J. R. Stillwell arrived from Canada, all but Mr. Craig being new to India. It was now possible to make a redistribution of the work. Mr. McLaurin re-opened the Seminary; Mr. Currie devoted himself to the care of his old work on the Tuni field and also looked after the northern part of the Cocanada field; while Mr. Craig resided at Cocanada and took charge of the southern part of the field, and his old work on the Akidu field. Mr. Stillwell, while devoting most of his time to the study of Telugu, had charge of the English congregation at Cocanada. **Mr. Craig returns.**

Mr. Currie took up his residence at Tuni about the middle of October and carried on the work with his accustomed zeal. He attended the annual conference which met at Cocanada in January, 1886, and afterwards went with others to Nellore for the jubilee of the American Baptist Telugu Missions. After his return to Tuni he devoted part of his time to the completion of the Mission House. Writing to the Mission secretary he speaks of an attack of illness from which he had suffered and says, "A sense of loneliness came over me such as I never felt before, and hope never to be permitted to experience again." On July 6th he left for Cocanada because of illness, and in spite of the ttention he received there, he passed away some- **Mr. Currie's death.**

what suddenly on July 31st. The Mission thus lost another of its pioneers.

When the Seminary was re-opened in October, 1885, there was an attendance of sixty-two. Mrs. McLaurin took some of the classes in the Bible. On the 15th April, 1886, the first class to graduate passed out of the school. It contained four members, who are still alive and at work in various spheres of usefulness. When the Seminary re-opened in July, 1886, Mr. J. R. Stillwell took up his abode there, not only to help Mr. McLaurin, but to become acquainted with the work, in prospect of Mr. McLaurin's retirement from it. Mr. McLaurin had to spend October and part of November at Bangalore; and in the following March (1887) he was compelled by failure of health to leave India. The Seminary was closed on March 31st, and was not re-opened till July, 1888. Thus the Mission lost in three years three of its pioneers, one having died in February, 1885, and another in July, 1886, while the third left in March, 1887. Truly these were dark days.

Mr. and Mrs. McLaurin leave India.

Mr. Craig the only touring missionary.

When Mr. and Mrs. Craig reached Cocanada in October, 1885, they at once took up some of the heavy burdens that their fellow-missionaries had been bearing. Mrs. Craig, though a newcomer, assumed the care of the Girls' Boarding School. Mr. Craig set out for Akidu after a few days, and spent several weeks on that great field, that had become greater during his absence by the growth of the work along the Kistna river. An account of this growth will be found in a subsequent paragraph. In 1886 three buildings were under con-

struction in the Mission Compound at Cocanada. These were the Matron's House, the Rest House and the Zenana Workers' House, now called Olivet Bungalow. The assistance of a good overseer greatly lightened the burden of this work. After the death of Mr. Currie in July, the care of the North Cocanada and Tuni fields rested on Mr. Craig till the end of March, 1887, when the Seminary was closed and Mr. Stillwell took up Mr. Currie's work. Mr. Craig obtained a much needed rest by accompanying Mr. and Mrs. McLaurin to Ceylon and remaining with them till they left for Canada.

Mr. and Mrs. Craig re-occupy Akidu.

On June 24th, 1888, Mr. and Mrs. Craig removed to Akidu, which had been without a resident missionary for the greater part of the five years reviewed in this chapter. During all this time the Mission was greatly undermanned and at some periods the work rested largely on one man. The clouds were black indeed. And yet there was so much advance in many ways that we are led to adore the grace of God, as we look at the silver lining.

Growth on the Tuni field.

Although Tuni suffered like Akidu from lack of a resident missionary during much of this period, yet there was steady growth both in the number of converts and also in the number of workers. One of the graduates from the Seminary in 1886 belonged to Tuni, and has worked on that field ever since. The staff at the end of 1888 consisted of five preachers, five Biblewomen, and one teacher. The church members numbered seventy-six.

Work in Cocanada.

During the latter years of the period under review evangelistic work was prosecuted in Cocanada

by Mr. Williams, a Eurasian preacher, and Abdul, a Mohammedan convert, and Jonathan the pastor of the Telugu church, and some others. Very many of all castes and classes heard the word and the preachers were often invited to the homes of the caste people for conversation.

And on the field. While Mr. Stillwell pressed the work on the northern half of the field, Mr. Craig looked after the southern part. In September, 1886, churches were organized at Muramanda and Nalluru, and the Lord's Supper was observed there from time to time. In 1887 the pastor of the church at Muramanda and two other men were ordained. The membership on the whole field at the close of 1888 was four hundred and eighty. The Cocanada church, numbering one hundred and sixty-eight members, gave in that year two hundred and fifty rupees.

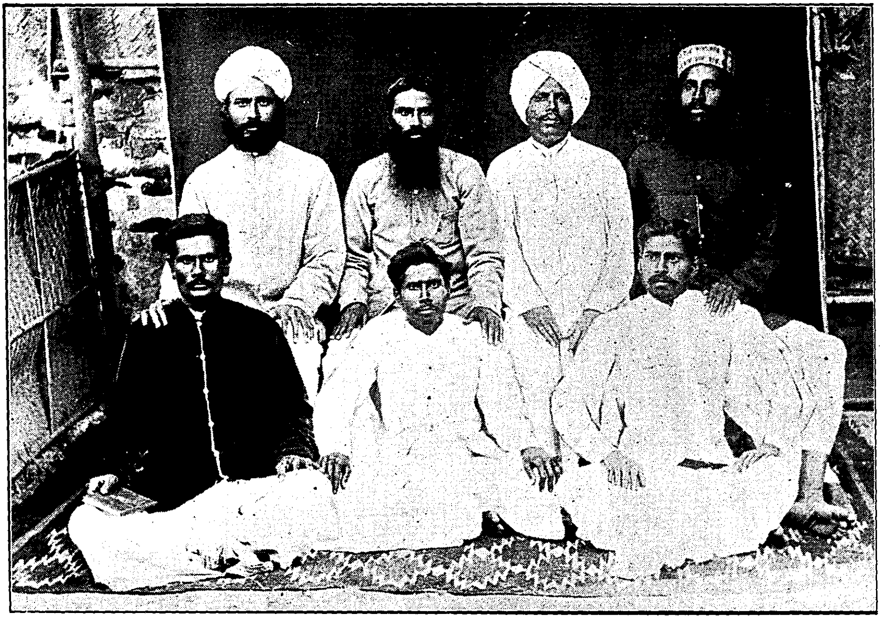
Akidu. Meanwhile the work on the Akidu field continued to grow in spite of hindrances of various kinds. At the end of 1884 there were one thousand one hundred and eighteen members on this field, being a fulfilment of Mr. Craig's forecast in December, 1879, that in five years there would be one thousand. In June, 1886, a church was organized twenty miles north of Akidu, and another in March, 1888, about twelve miles to the north-east. At the same time two of the preachers were ordained at Akidu. A young man of the Razu caste, belonging to a village near Akidu was baptized in September, 1887, and his open confession helped to awaken many of the Malas of his village and other villages near by.

The work in and around Gunnanapudi at the south end of the Kolair Lake experienced some successes and some reverses during the period under review. In 1884 a good school in which English was taught, was opened at Gunnanapudi for the children of that region. This school was conducted successfully for some years. In 1885 and 1886 cholera carried off a good many of the church-members. In October, 1885, a young man of great promise was called away. He had been the pastor's assistant for six years. In 1886 the pastor, Karré Peter, was very ill for some months. There were also dissensions in the church and some of the members in one of the villages withdrew. By the end of this period harmony had been restored and the state of the work was full of promise. Three new churches were organized in this region in November, 1886. **Gunnanapudi.**

During the trying period when the Mission was losing one after another of its men, God graciously led us into the work near the Kistna river, which is now known as the Vuyyuru field. This work among the Madigas was begun by Christians from the Ongole field, who travelled over the country buying hides, and preached the gospel to people of their former caste. When some believed at a village called Bodagunta, they were advised to join the Church Mission at Masulipatam, about fourteen miles distant; because Ongole was one hundred miles distant, and Bapatla had not been occupied as a station. For some years these converted Madigas were content with the care bestowed on them, but later they felt that the workers from the **The Vuyyuru field.**

Malas did not treat them as fellow-Christians. Finally a man and his wife went to Ongole with their son and were immersed there and received into the church. Later two young men arrived at Ongole on the same errand when Mr. Timpany and Mr. Craig were visiting that station. At Mr. Clough's request Mr. Craig baptized these young men, and afterwards sent a preacher to look them up. This was in 1883. In February, 1884, Mr. Craig made a tour to Bodagunta and baptized eleven persons. The converts there were greatly pleased with the fact that the preacher, who was from the Malas, mixed with them quite freely, and apparently had no caste feeling. In October, 1884, Mr. Timpany visited the region near Vuyyuru, and baptized nine from that town and eleven from a neighboring village. After Mr. Timpany's death in February, 1885, Pastor Karré Peter and some others made a tour in the Kistna region in April, and eighty-two were baptized chiefly in new villages. Shortly after Mr. Craig's return to India he saw many of the villages near the Kistna river and organized a church at Vuyyuru on November 1st, 1885. During a tour made in March and April, 1886, one hundred were baptized, and a church was organized at Bodagunta. There were Christian schools in eight of the villages. At the end of 1888 there were two hundred and seventy-nine members in these two churches.

In the latter part of 1887, the Kistna region was brought into closer touch with the station at Akidu by the opening of a lock to connect the Kistna canal system with the Upputeru river that drains Kolair



SOME ORDAINED NATIVE PASTORS.
Jonathan Burder, Karré Peter, S. Venkataswamy, M. Peter, K. Philemon, P. Joseph, M. Jagannaikulu.

HUTS AND CANOES—KOLAIR LAKE.

Lake, and the Mission boat passed through this lock for the first time on December 1st. Before that it was necessary to travel one hundred and thirty miles via Ellore and Bezwada to reach Vuyyuru by boat. By the direct route the distance is only fifty miles.

While the closing of the Seminary from April, 1887, to July, 1888, was a reverse in that it delayed the training of the students for a year, yet it set free quite a body of young men whose help in evangelistic and school work was very welcome at that trying time.

The annual meetings of the Association during these years were usually seasons of refreshing and inspiration. The meeting at Gunnanapudi in January, 1884, was of special interest, and the crowds that attended many of the sessions were a sight to some of the missionaries who were present. Reference has been made to the last Association at which Mr. Timpany was present. It met at Samalkot in 1885. The next was held at Akidu in February, 1886. The following year there was an enthusiastic meeting at Cocanada, and a Bible Union was organized for reading the Bible according to a definite plan. In June, 1888, just ten years after Tuni was occupied by Mr. and Mrs. Currie, the Association met there. At this meeting a Home Mission Society was organized, which has accomplished much good, and is still full of life. An account of this Society's work is given in Chapter XIII.

Mr. Timpany, who founded the Cocanada Free School for Europeans and Eurasians in July, 1883, was planning the purchase or erection of a building for the school, when he was called away. It was

then decided to carry out his plans, and call the school the Timpany Memorial School. A large bungalow was purchased about the end of 1886, and was occupied by the school at the beginning of the new year.

Work for Women.

This period was also marked by the beginning of special work for women in our Mission. Miss Frith, the first single lady sent out by the Women's Societies, reached Cocanada in November, 1882, and was able to do a little work before the end of 1883. Early in 1884 she secured the services of Miss Charlotte Gibson and a Telugu Biblewoman. The work continued to grow, but in 1887 Miss Frith had to leave on account of ill health, and Miss Hatch took charge. In 1888 the missionary and her helpers visited regularly one hundred and seventeen homes. A fuller account of this work may be found in Chapters XI. and XII.

Reinforcements.

In addition to the many bright things already mentioned as forming the silver lining of the black clouds that gathered over our Mission in this period, we must record the coming from year to year of new missionaries. Mrs. Craig and Mr. and Mrs. J. R. Stillwell arrived at Cocanada in October, 1885; and were followed in March, 1886, by Mr. and Mrs. F. W. Auvache, who were compelled to leave in November, 1887, on account of ill health. Miss Hatch arrived in December, 1886; Mr. and Mrs. J. E. Davis and Mr. H. F. Laflamme in November, 1887, and Mr. and Mrs. R. Garside a few months later. In October, 1888, the work for women received a great impetus by the arrival at Cocanada of Misses Simpson, Baskerville and Stovel.

VI.

DAYS OF BLESSING AND GROWTH

The Canadian Baptist missionaries of the Foreign Mission Board of Ontario and Quebec organized a union conference with the missionaries of the Foreign Mission Board of the Maritime Provinces in 1877, and the annual meetings were always seasons of refreshing. In January, 1889, the conference met at Bimlipatam. Messrs. Davis and Laflamme had felt the impulse of the Student Volunteer movement which was just in its beginning when they left Canada. The evangelization of the world in this generation had been taken by the student volunteers for their watchword ; and this motto had been doing its work in Mr. Laflamme's heart. At the same time many, if not all, of the other members of the conference had been seized with a longing for a great extension of the work, and for more earnestness in its prosecution. Mr. Laflamme, whose duty it was to preach the annual sermon, had received a message from the Master, which he delivered in the chapel on Sunday evening, January 13th, when he took as his text the promise of the Spirit in Acts 1 : 8. The sermon was followed by a prayer-meeting in which those present continued with one accord in prayer for an outpouring of the Spirit. This was kept up till ten o'clock, confession and thanksgiving being mingled with the prayers. Throughout the confer-

An epoch-making conference.

ence there was much waiting upon God for the gift of the Holy Spirit.

The chief question considered was this : What plan of campaign would this conference recommend for the speedy evangelization of our share of the Telugu people ? After a thorough discussion a committee was appointed to prepare a resolution on this great subject. They brought in the following :

RESOLUTION ON THE EVANGELIZATION OF THE TELUGUS.

A great appeal.

Whereas, we, the missionaries of the Canadian Baptist Missions to the Telugus, in conference assembled at Bimlipatam, India, January 16th, 1889, do believe, (1) That the commission of the Lord Jesus Christ means that this generation of Christians in the world is commanded to give the gospel to this generation of heathen ; (2) That of the one thousand millions who are in spiritual darkness, the three million of Telugus dependent on us for the bread of life are a share proportionate to the number of our brethren in the Canadian Baptist churches ; (3) That for the evangelization of these people the means at present employed are utterly inadequate ; (4) That ample means for that purpose are at the disposal of our seventy-five thousand Baptist brethren in Canada ; (5) That to every fifty thousand of the population of this land one missionary and fifty Native Christian helpers are the least possible number of evangelizing agents necessary ; (6) That until the country is

thoroughly evangelized the home churches *must* provide the support of missionaries and the higher training of Native agents, leaving to the Christians of this land the support of their pastors and teachers; Therefore, be it resolved (1) That we now urge upon the home churches the necessity of at once grappling with this work by sending out *immediately* fifty-two men, and additional lady missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies; (2) That we impress upon the Native churches more fully their responsibility in this work; (3) That we request both the home and native churches to unite with us in steadfast and continual prayer to the God of missions for an abundant outpouring of His Holy Spirit, that the workers may be filled with power and their hearers bowed with conviction; for the sending forth of many laborers into this His harvest-field and for the speedy triumph of the cause of Christ throughout the world; (4) And that Wednesday the 3rd day of April be observed by us as a special day of fasting and prayer for this purpose, and that we request the home churches to join with us in observing this day.

Empty stations filled.

After this conference the missionaries returned to their stations and their work with new strength and a new hope, and to very many the day of prayer in April was a day of great blessing.

Mr. Davis took charge of the Cocanada field at the beginning of 1889, and Mr. Garside took charge of the Tuni field in July, thus relieving Mr. Craig and Mr. J. R. Stillwell respectively

of the extra burdens they had borne. For the first time in five years each of the three fields and the Seminary at Samalkot had its own missionary. To add to the brightness of the outlook Mr. Laflamme made a prospecting tour in November and December over the region around Yellamanchili, twenty-five miles northeast of Tuni, and occupied that town as a station of the Mission early in 1890.

The Board's response to the appeal. In the meantime the appeal had gone home and had been received with sympathy by the Foreign Mission Board and the churches of Ontario and Quebec. At a large meeting of the Board held on April 8th the following resolution, prepared by a committee composed of Pastors S. S. Bates, David Hutchinson and R. G. Boville, was adopted: "Resolved, that as a Board we communicate to our brethren in India our satisfaction that they have been led to issue their appeal for reinforcements, and our conviction that the needs of the case as to men have not been overstated, and that we assure them of our determination to do all in our power to answer the appeal by stirring up the churches both by prayer and active measures with that end in view." In the call that was sent out churches and families and individuals were urged to assume the support of the missionaries under the guidance of the Board, and the churches were asked to assist in the work of looking out men suitable for the Foreign Mission field. Many were greatly stirred at this time, among them being Principal D. A. McGregor and Professor J. H. Farmer, who expressed their willingness to

go. The appeal was reaffirmed by the Union conference in 1890, and again the Foreign Mission Board of Ontario and Quebec manifested its sympathy, and published a reply prepared by a committee composed of Brethren James Grant, Chairman; John McLaurin, Secretary; and S. S. Bates.

No response to appeal for single men.

In the communications that accompanied the appeal two needs were emphasized. One was the need of more stations, as centres of work, and men to occupy them; and the other was the need of men who should devote themselves to evangelistic work, and be free from the burden of caring for the converts and looking after the business connected with stations. It was felt that unmarried men could engage in this work with advantage, at least for a term of six or seven years, after which they might marry if they saw fit. Mr. Laflamme offered to share his salary with a comrade if one were found to help on the Yellamanchili field. Mr. and Mrs. Stillwell made an offer of $400 a year for several years for a man who would preach the gospel on the northern part of the Cocanada field. A request was sent from Akidu for a man to do evangelistic work in that region, and some friends guaranteed his salary. For some reason there was no response from unmarried men, and in September, 1890, Mr. Laflamme left the ranks of that class by taking as his wife Miss Fitch of the Maritime Provinces Mission. Those who had offered to help in supporting the single men asked for turned their attention and gifts to the work of equipping new stations with buildings. Vuyyuru

and Peddapuram were largely provided for in this way, and Yellamanchili to a lesser extent.

New missionaries.

Some results of the appeal were seen in the reinforcement of the Mission's staff by the addition of the following missionaries. In the fall of 1889 Mr. and Mrs. J. A. K. Walker and Mr. and Mrs. J. G. Brown and Miss Martha Rogers ; and a little later Miss Booker ; in 1890 Mr. and Mrs. A. A. McLeod and Mr. G. H. Barrow ; in 1891 Mr. and Mrs. A. B. Lorimer and Mrs. Barrow ; in 1893 Dr. and Mrs. E. G. Smith, Mr. J. E. Chute, and Misses A. C. Murray, Ellen Priest and K. S. McLaurin. Of these Miss Booker and Mr. and Mrs. Lorimer remained only about a year, the latter having to return to Canada on account of Mrs. Lorimer's health ; and the former finding it necessary to live on the Hills for a time, after which she joined the American Baptist Mission.

While the additions to the force up to the end of 1888 were little more than enough to fill the places made vacant by the loss of the Mission's three oldest men, the reinforcements that came in the period under review added five men to the staff and made the opening of several new stations possible. The increase in the staff of lady missionaries was also most helpful and encouraging. Miss Frith, the first single lady sent out, retired in 1887 owing to ill health, leaving Miss Hatch alone in the work until near the end of 1888, when three ladies joined the Mission. During this period four more came and woman's work for woman began to take the place that its importance demands.

Carey Centennial Fund.

In 1892 the Carey Centennial was celebrated by the Baptists of Ontario and Quebec and a fund was raised for a forward movement in the Telugu work. This made possible the opening of several new stations.

Mr. Laflamme tries to secure land at Yellamanchili.

Soon after Mr. Laflamme occupied Yellamanchili as a station, a small thatched bungalow was bought for $70. This served as a home for the missionary and his family for three years, after which it was used as a chapel. As soon as this temporary shelter was secured the missionary began to look about for a site on which to erect a permanent Mission bungalow. Most missionaries who try to secure land at a new station find out what a difficult task it is. Hence it may be well to give Mr. Laflamme's account of his efforts in this direction. In his annual report for 1891 he says: "Early in March, 1890, I sent a request to the native prince whose extensive estates comprise three thousand square miles and yield an annual revenue of $180,000 to grant me three acres of waste land. That bit of land, hitherto unnoticed and unused except as a refuse ground, immediately became of immense importance to the neighboring villagers. Three different goddesses resided there whose sacred precincts must not be disturbed by the unholy intrusion of a missionary and his low-caste train; many cattle supposed to pasture there would certainly die if deprived of that three acres, and a large section of the community would be put to great inconvenience for various reasons. In the course of a year, I urged my request by half a dozen letters conveying plans and

information. The prince's tax-collector for this part of the estate came and inspected the site. I visited the prince's palace five different times and returned each time more encouraged; but alas for false hopes! On a sixth visit all were shattered by a curt refusal by the manager, and an invitation to apply for any other lot. I returned sick at heart to commence application this time for a lot on Government land." Mr. Laflamme adds that it took ten months to secure this, making in all twenty-two months from the time of his first application for a lot on which to build a Mission-house. The necessary buildings were erected in 1892.

New stations opened.

When the churches in Canada had endorsed the appeal the missionaries in conference with one another soon decided that the Akidu and Cocanada fields should be divided. The beginning of the work in the territory along the Kistna river has been described in Chapter IV. That work had grown and become too heavy for the man at Akidu in addition to his other work. It was decided that Vuyyuru forty-five miles west of Akidu would be the most convenient residence for the man in charge of that region. Land was purchased in 1891, and Mr. Brown entered Vuyyuru and took charge of the field on August 7th.

Vuyyuru.

In like manner the northern part of the Cocanada field was made a separate district, and Peddapuram, about ten miles northwest of Cocanada was chosen as the Mission-station, after a committee had failed to secure a suitable site at a town ten miles further from Cocanada, and more

Peddapuram.

central in respect to the field. Mr. J. R. Stillwell of Samalkot purchased land early in 1891 and superintended the erection of a Mission-house. In July Mr. Walker took charge of this field and relieved the missionary at Cocanada of a large part of his heavy load.

In 1892 further progress was made in the subdivision of large fields and the opening of new stations. The south-west part of the Cocanada field, where most of the Christians resided, was made a separate district with Ramachandrapuram for its station. The only objection to the choice of this place as a station is the length of its name. It is the headquarters of the Taluk, and very conveniently situated for reaching the different parts of the field. Mr. McLeod took charge of this work in July. Land measuring about four acres was secured for a compound after considerable delay and at a cost of eleven hundred rupees or $340. Temporary buildings were erected with mud walls and leaf roofs, even the dwelling for the missionaries being of this kind. Living in such a house did not prove conducive to the health of the occupants. **Ramachandrapuram.**

Part of the Tuni field and part of the Yellamanchili field were constituted a new district with Narsapatnam as its station. A tiled bungalow, with outhouses and a good well, standing in a compound of nearly five acres was purchased at this place. Mr. Barrow took charge here and moved in with his wife in October, 1892. Thus within four years from the time when the missionaries in conference sent their appeal to the churches **Narsapatnam.**

of Canada, five new stations were added to the three that had been opened previously.

Having thus shown the effect of the appeal in the opening of new stations manned by new recruits from Canada, it remains to note the progress made in the general work of the Mission during the period under review.

Mr. Craig had the care of his large field, including the work near the Kistna river, for the first half of this period. Perhaps the largest growth took place in connection with the Akidu church both in membership and in benevolence. In 1889 the contributions amounted to one hundred and eleven rupees, but the next year they were two hundred rupees, and by 1893 they had grown to two hundred and seventy-two rupees, although the membership was two hundred and seventy-seven, or twenty-three less than it was in 1890, owing to the organization of a new church a few miles north of Akidu.

Growth in the Akidu Church.

Miss Stovel took up her residence at Akidu in October, 1889, and began work among the women and children soon afterwards. It was not long before her influence was felt in the opening of Sunday-Schools for Hindu children, and also in the better instruction of the Christian women.

Miss Stovel at Akidu.

At the end of 1890 there were one thousand seven hundred and sixty members in all the churches, and of these about three hundred and sixty were in the district that became the Vuyyuru field, leaving about fourteen hundred on what is now the Akidu field. In 1891 a rule was adopted requiring converts from heathenism to remove

The Akidu field.

the marks of their old religion and attend prayers for at least two months before being baptized. This period of probation was much extended later. In 1892 Mr. Craig visited Canada, going via China and Japan, and returning via England. During his absence Mrs. Craig had the general oversight of the work, and the burden proved a very heavy one. In 1893 there were seven Sunday-Schools with three hundred and forty-five scholars, and the total church membership was one thousand four hundred and eighty-seven.

Mr. Brown at Vuyyuru

As already stated Mr. Brown entered Vuyyuru and took charge of the work in that region on August 7th, 1891. He resided for a time in the Government Rest-House, but had to move into a shed long before the Mission House was completed. Much of his time in 1892 was devoted to the erection of this building. When Vuyyuru was constituted a separate field there were on it one ordained pastor; six evangelists; two Biblewomen and seven teachers of village schools. At the same time there were at the Seminary in Samalkot a dozen bright students from this field. The church membership was about three hundred and sixty at the beginning of 1891, the two churches being those at Vuyyuru and Bodagunta. In 1891 a church was organized at Srirangapuram, some miles to the south of Vuyyuru, and a church at Menol twenty-five miles north-west of Bezwada, was taken over from the American Baptist Mission, as they had no missionary living near enough to care for it. In 1892 the chief increase was in the Vuyyuru church, which naturally reaped the

greatest gain from the missionary's presence. During 1893 a chapel and a preacher's house were built, and also some outhouses, and a well was dug and faced with stone. The membership on the field had become five hundred and sixty-two by the end of 1893.

Mr. Davis when on tour meets the cholera.

Mr. Davis had charge of the undivided Cocanada field for two years and a half. A tour made by him in July of his first year is thus described : "The cholera was raging ; four or five a day were dying in almost every village we visited; the stench of the burning dead was in our nostrils ; the wailing of bereaved ones sounded in our ears ; tumultuous scenes over the sick and dying were daily before our eyes. No word of comfort could they speak to departing ones ; no hope of meeting in the future ; all was darkness and despair. Then we thanked God for such a message to deliver, and as we told them of a place where weeping and death are not, and of One who would take them to that better land many found hope and comfort in Jesus. These sick and dying, comfortless, hopeless ones, found in the great Physician all that their hearts craved." One hundred and thirty-nine were baptized during the year. In his report for 1890 he says that during 1889 he thought only of converts, but during 1890 he strove for holier living on the part of the Christians. He found it much harder to care for people after conversion than it was to convert them. During a week of special meetings in September many confessed their sins with tears and sobs.

Two churches were organized on the northern part of the field in 1890. In 1891 this region

became the Peddapuram field, and a year later the south-west region passed with eighteen workers and over three hundred members to the care of Mr. McLeod as the Ramachandrapuram field. This made it possible for the Cocanada missionary to devote himself to the town and taluk of Cocanada. Preachers were stationed at a village ten miles south of Cocanada and at another a few miles to the north. The Hindu Tract Society, which was organized in Madras to oppose Mission work, extended its operations to Cocanada and tried through its agents to make street preaching impossible.

Lady missionaries at Cocanada.

The lady missionaries, Miss Simpson and Miss Baskerville, took charge respectively of the Zenana work and the Girls' School in July, 1890. Through their efforts Sunday School work was greatly developed. Near the end of 1892 Miss Folsom returned from furlough after an absence of three years.

Mr. Walker at Peddapuram.

As already stated Mr. Walker took charge of the new Peddapuram field early in August, 1891. The condition of Mrs. Walker's health made it necessary for Mr. Walker also to be absent from the field during several months of 1892. In July a small school was opened on the veranda of the Mission House. As one of the fruits of this school Mr. Walker reported that two little Mohammedan boys succeeded among others in committing to memory the ten commandments and the Lord's Prayer, but on going home, and repeating them to their mothers they were summarily forbidden to attend the Mission school any more, and the

remark was added that: "they were learning that new religion too fast." More land was secured, as the compound was too small and in 1893 out-houses and houses for workers were built; and while this work was going on a service lasting three-quarters of an hour was held daily, and attended by the work-people to the number of thirty. Extensive touring was done by the missionary this year, and thirty-three persons were baptized. Several cases of persecution occurred, but the offenders were made to realize that the missionary was ready to help in protecting his converts from injustice. At the end of 1893 there were one hundred and twenty-two members in the two churches on this field: namely, Gokaram and Geddenapilli.

Mr. McLeod at Ramachandrapuram.

In July, 1892, when the southern part of the Cocanada field was constituted the Ramachandrapuram field, Mr. McLeod was put in charge of it. Unfortunately he and Mrs. McLeod were very ill with fever during July and August, and hence they were not able to proceed to the new station till September. Most of the remaining months of the year were spent in touring. In addition to the Muramanda and Nalluru churches a new one was organized in December and called by the name of the station. In the three churches there were three hundred and thirty-seven members. In 1893 ill health made it necessary for the missionaries to spend a few months on the hills. The rest of the time they were able to spend in work at the station and on the field. At the close of the year the membership was three hundred and fifty-seven.

Mr. Garside took charge of the Tuni field in July, 1889. In his first report he describes the country as divided into two parts by the Government trunk road that runs north-east to Calcutta. On the one side are the hills and jungles reaching to the Eastern Ghats ; on the other side are fields of rice and other grains, many of them covered with water during several months of the year. Soon after they took charge a Girls' School was opened under Mrs. Garside's care with twelve boarders and nine day-pupils. In March, 1890, two young men graduated from the Seminary and entered the work. A painful incident occurred this year. A teacher who had been dismissed, evidently bore a grudge against Cornelius, the pastor of the Tuni church. One night he called him out, and then shot him in the head with a gun that he had borrowed. Though the pastor's life was preserved he lost the sight of one eye. Some of the Tuni officials combined to suppress the evidence, but in spite of this the accused was sentenced to ten years' imprisonment.

Mr. Garside at Tuni.

An attempt to murder the pastor.

In 1891, the little bungalow, that was used for some years as a chapel, was re-roofed and made ready for Miss Rogers, who took up her abode at Tuni on November 5th. Soon after getting acquainted with the work of the Biblewomen she started four Sunday Schools for Hindu children, though only one of these schools was held on Sunday. In 1893 a chapel was built in the compound. During this year, as also in 1892, a service in English was held every Sunday evening in the Mission House for engineers, clerks and others connected with the railway and their families.

Miss Rogers at Tuni.

At the end of this year the church had a membership of seventy-eight.

Mr. Barrow at Narsapatnam.

Mr. and Mrs. Barrow occupied Narsapatnam as a station on October 12th, 1892, and immediately began to push the work of evangelization. Many villages within a radius of nine miles were visited by the missionary, who found in some of them only Hill tribes. Two converts were baptized.

A caste widow baptized.

In 1893 a rich young widow of the Vallama caste was baptized in the presence of hundreds of spectators. Although much persecuted and carried from village to village she stood firm. Her uncle, the munsiff of Ballighattam, an old and bitter persecutor of the Christians, made very defamatory statements concerning the missionary. After prayer and much thought a charge of defamation was prepared against him for the sake of the poor ignorant credulous people, who believed the persecutor's lies. As a result of the charge, the man resigned his office, and made a public confession and apology before the court. His attitude toward the missionary also was quite changed. The Mission School soon began to flourish and the fearful ones took courage.

A defamer silenced.

On the 13th September the Narsapatnam church was organized with twenty-two members and was recognized by a council, composed of a large number of delegates from different churches. Two others were received by experience later, making the membership twenty-four at the end of the year.

Mr. and Mrs. Barrow made a tour among the villages at the foot of the mountains early in this

year. Some of these villages lay in dense and wild jungles. At one place a panther was encountered. Returning home they preached at a large festival held at Ballighattam. On the last day of the festival Mrs. Barrow became very ill with malarial fever. After eleven anxious days and nights of incessant nursing and watching the fever suddenly left her for a few days, and she was carried gently to Vizagapatam for medical treatment. Six attacks followed, the last being in October. Toward the end of the year a tour of three weeks was made and thirty villages visited, some several times. In one of these "the unusual sight was witnessed of a woman weeping over her sins." The chief helpers of the missionaries were the preacher David and his wife Sarah, who endured much hardship for the gospel's sake. This man had been engaged in Christian work in Mauritius, and began work under Mr. Garside in 1890. Mr. Barrow's report closes with these words: "The outlook is encouraging; remembering the promise, 'Lo I am with you', we go forward and cross the threshold of 1894 with joyful hearts." Mr. Barrow was permitted to labor on during most of the new year, but he did not live to write another report.

The story of Mr. Laflamme's efforts to secure land at Yellamanchili has been told already. Here we must record a few facts in connection with the preaching of the gospel. Mr. Laflamme had no Telugu preachers to help him, so he appealed to the Telugu Baptist Home Mission Society when it met at Akidu in January, 1890. A call was made for volunteers and money in the meeting,

Volunteers for Yellamanchili.

and met with a liberal response. Yakobu, the pastor of the church at Samalkot was appointed. Mr. Garside kindly allowed K. Sarayya, one of his best preachers, to be the second man for Yellamanchili. A watch and some articles of jewelry, given by a lady missionary, provided for his support.

In March Mr. Laflamme and his helpers preached the gospel at two Hindu festivals. In regard to the one held at Anakapalle Mr. Laflamme said : " We were the only Christians in all that region on that day. We preached till we were all tired out. They tore up our handbills and laughed at our preaching. So when I reached my lodging, and thought over the awful state of the country I had just to throw myself on my bed and cry like a child." The preacher Yakobu became ill with fever in June, and returned to Samalkot. In 1891 another man, T. David, was secured, but he died in October, 1892. The state of Mrs. Laflamme's health compelled the missionary to be absent from his field two-thirds of the year. Part of this time was spent at Cocanada, where much street preaching was done.

Two men baptized at Yellamanchili.

On December 4th two men were baptized at Yellamanchili. One was Mr. Laflamme's servant Ramaswami, who afterwards became a preacher ; and the other was a man of the Sudra caste from a near village. This man suffered all the forms of persecution that usually visit the Hindu caste convert. In 1893 Ramaswami's wife died confessing Christ ; and an old coolie woman who had worked on the house during the famine times of 1891 and 1892 called the missionary when she was

dying and passed away pleading the name of Christ in prayer.

During the building of the Mission House Mr. Laflamme procured and annotated an interleaved copy of Foord's Notes on Building and Road-making, and later he prepared a duplicate copy. These books have been a great help to other missionaries when they had to face the work of building.

In 1891 "The Unfulfilled Commission," by Mr. Stillwell was published in Toronto, the object of the book being to stir up God's people by showing them how little had been done to carry out the Master's last command. In connection with the Carey Centennial celebration prizes were offered by the Foreign Mission Board for a small volume "Baptist Foreign Missions during the Century." Mr. Stillwell prepared a sketch which won the second prize.

VII.

CLOSING YEARS OF THE NINETEENTH CENTURY

We have reviewed the first twenty years of our work as an independent Canadian mission in four chapters, each covering a period of five years. There remain fourteen years to be reviewed, and as half of this period brings us to the end of the century, that seems a suitable place to stop, leaving the other seven years for another chapter.

A first glance at the period to be reviewed reveals the disheartening fact that the bright prospects recorded in the last chapter soon became clouded over by the death or departure of missionaries, whose places were left unfilled. At Narsapatnam the work of Mr. and Mrs. Barrow and their helpers, Preacher David and his wife Sarah, was being richly blessed, when the missionary was suddenly taken ill with fever, and after his

Death of Mr. Barrow

removal to Cocanada, died there on November 18th, 1894. This station has never been occupied permanently since then. For several years it was a heavy burden on the Yellamanchili missionary, till Mr. McLeod, after his return from Canada in September, 1898, took up his residence at Anakapalle, and soon afterwards took charge of the Narsapatnam field.

In March, 1894, Mr. and Mrs. Garside left for Canada, and Tuni was consigned to the care of

Mr. Walker of Peddapuram. Lady missionaries continued to reside there, first Miss Rogers and then Miss Priest. From January, 1896, Mr. and Mrs. H. C. Priest were there also, but it was January, 1897, before Mr. Priest took charge of the work. Tuni had thus been three years without a resident missionary in charge. When Mr. J. R. Stillwell went on furlough in April, 1894, Mr. Davis left Cocanada to fill the vacant place at the Seminary and Cocanada, like Tuni, was almost three years without a resident missionary, though it is true that most of the time some new missionary while engaged in the study of Telugu, resided in the Mission House and looked after the English work.

Tuni and Cocanada without a resident missionary.

In August, 1896, the very serious illness of Mrs. McLeod compelled her and her husband to leave Ramachandrapuram and this station also was left without a resident missionary for a year and a half. The presence of a lady missionary is not forgotten, nor do we forget that in Cocanada also the ladies did very much to keep up the work. Toward the end of this period Peddapuram was left for a year (1899). This occurred through the failure of Mr. J. R. Stillwell's health about the end of 1898, when Mr. and Mrs. Craig had to leave Peddapuram and take up the work at the Seminary.

Mrs. McLeod's illness.

It should be stated here that a triple loss results from such undermanning of a Mission. The fields left vacant suffer, of course, for they cannot be properly cared for by men who have their own work pressing them ; to the extent that these men

Triple loss from undermanning a Mission.

attempt to care for them, their own fields necessarily suffer; and, what is most serious of all, the missionaries themselves often break down in the heroic endeavor to bear these double burdens.

Reference has been made to the depletion of the working force by the death or departure of several of the missionaries. This fact should be emphasized when we are taking stock of the things that retard the progress of the work. By Mr. Barrow's death in November, 1894, the Mission lost Mrs. Barrow also, as she left for England in the following March and a further loss occurred on November 16th, 1897, by the death of Mrs. McLeod at her old home in Prince Edward Island. Mr. and Mrs. Garside, who left Tuni in March, 1894, did not return to India, nor did Mr. and Mrs. Brown, who left Vuyyuru in April, 1897, on account of Mrs. Brown's health. Mrs. Laflamme, who left Yellamanchili in March, 1895, with her husband was not able to return to India when he did in January, 1897, nor indeed within the period under review. Mr. and Mrs. J. R. Stillwell, who went on furlough in April, 1894, returned in December, 1895, but at the end of three years Mr. Stillwell's health failed, and after a year, most of which was spent on the Hills, he was compelled to leave for Canada with his family, where he remained for several years. Miss Rogers of Tuni became very ill in February, 1895, and left India in May. She has not been able to return.

Death of Mrs. McLeod

Mr. J. R. Stillwell's illness.

Reinforcements inadequate.

Adequate reinforcements would have mitigated the bad effect of these losses, though it must be remembered that, other things being equal,

new missionaries must be on the field for several years before they can fill the gaps caused by the death or departure of experienced men. As to the reinforcements sent we find that they were far from being adequate. In December, 1895, Mr. and Mrs. Harry E. Stillwell (elder daughter of Rev. A. V. Timpany), and Mr. and Mrs. Priest arrived, and with them came Miss Pearl Smith, M.D., who became the wife of Mr. J. E. Chute. Such an addition to the staff filled the hearts of the missionaries with joy ; but during the rest of the period under review only one man was sent,—Dr. A. W. Woodburne, who, with his wife and Miss Selman and Miss Hulet, M.D., reached India in November, 1900.

The East Coast Railway.

It is a pleasure to turn to the bright side of the work during these seven years, and it may not be amiss to mention in passing the convenience of travel brought to the missionaries by the coming of the East Coast Railway. Some of them were able to go to the annual conference at Cocanada by train for the first time in July, 1893, although passenger trains were not yet running. The bridge over the Godavari river was opened for traffic in September, 1900, removing the inconvenience of crossing by ferry, and making very complete the convenience of travel brought by the railway.

Schools for caste girls.

While the school for caste girls under Miss Simpson's care in Cocanada continued to flourish, similar schools were opened at Ramachandrapuram by Miss Hatch in 1898, and at Yellamanchili, as a private effort, by Dr. and Mrs. Smith in the same

year. In this connection it may be mentioned that Miss Hatch took charge of the work for women on the Ramachandrapuram field early in 1895; and that Miss Murray entered on similar work at Vuyyuru about the same time. In August of that year Miss McLaurin began work in Yellamanchili, but was transferred to Vuyyuru in July, 1897, when Miss Murray went to Cocanada to take up Miss Simpson's work, while the latter was on furlough. Miss Priest, who went to India with Misses Murray and McLaurin, joined Miss Rogers in Tuni soon after the departure of Mr. and Mrs. Garside and took charge of the work there when Miss Rogers fell ill a year later. A full account of the work of these ladies is given in Chapters XI. and XII.

Lady missionaries.

Great advance in Sunday School work.

One of the most encouraging features of this period was the great development in Sunday School work, and this for two reasons. While a host of children and adults became regular learners of Bible truths, many Christians became enlisted in active service as teachers. The Akidu field reported seven schools, twenty-two teachers and three hundred and seventy-four scholars in 1893, and fifteen schools, thirty-five teachers, and about one thousand scholars in 1894. The next year a paper by Dr. Phillips, secretary of the India S. S. Union, was distributed, and many Christians were stirred by it, so that thirty-nine schools, seventy teachers, and one thousand seven hundred and twenty scholars, large and small, were reported at the end of that year. The number of scholars reported in the other years under review

was never quite so large, but on the other hand it never fell below twelve hundred. The single ladies have always shown great zeal in this department of the work. Perhaps one of the best examples of what has been accomplished by them is seen in Miss Simpson's work in Cocanada, where largely owing to her efforts the number of schools increased to fourteen in 1898 with five hundred and forty-six scholars, and in 1899 to twenty-five schools with eight hundred and fifty scholars. In 1900 the head teacher in the Boarding-school at Ramachandrapuram spent Saturday and Sunday of each week in organizing and inspecting Sunday Schools with good results. The numbers increased from seventeen schools with three hundred and eighty scholars in 1899 to twenty-eight schools with forty teachers and eight hundred and four scholars in 1900.

Sunday School day.

The second or third Sunday in October has long been observed as Sunday School day in India. In 1897 this day was observed in Cocanada, when a large company of children from the Sunday Schools in the town assembled in the church, each school carrying a banner with a text that the scholars repeated together. Mr. Laflamme gave an address on the words of Christ, " I am the door," illustrating his remarks by pictures. Miss Hatch says of Sunday-school day at Ramachandrapuram in 1899: "The girls from two Sudra Sunday Schools, the boys from two Sunday Schools for Panchamas, and the boys and girls from four of our Christian Sunday Schools met, and sang the praises of God together, gave dialogues on Scripture subjects,

told Bible stories and recited selected passages." At Samalkot also this day was observed in 1900, when the three hamlet Sunday Schools met at the Seminary in the afternoon. Interesting items might be given in regard to this work in the other fields, but it may suffice to say that whereas there were fifty-eight Sunday Schools with one hundred and thirty-three teachers and two thousand two hundred and forty-two scholars in 1894, there were one hundred and sixty-one Sunday Schools with two hundred and ninety-one teachers and four thousand one hundred and six scholars in 1900.

Self-support in the Churches.

In teaching the converts to observe all things that Christ has commanded it is important to remember to teach them that the laborer is worthy of his hire. Some of the missionaries became greatly stirred by reading Dr. Carpenter's work on "Self-Support in Bassein." Mr. Craig pressed this subject on the churches of the Akidu field and their pastors, and at the Association in June, 1895, he urged the latter to give up part of the salary they were receiving from the Mission, and trust the Lord to supply it through the churches. Several responded to this appeal. Mr. Walker reported that the members of the churches on the Peddapuram field gave in 1894 an average of twelve annas. This result was secured chiefly through the use of small collection-boxes, one being given to every Christian family, and the contents gathered in monthly. Mr. Stillwell reported for the Vuyyuru field in 1897 that the best previous record had been maintained, and that meetings had been held in every church to bring this matter before

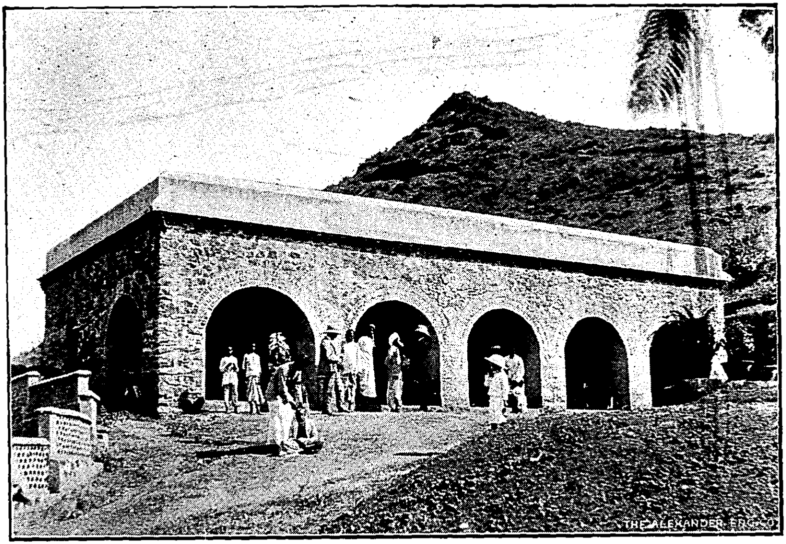
the members, and show them what the Bible said about it. The next year most of the workers decided intelligently and willingly to give one-tenth of all their income to the Lord. This result was partly due to a most stirring and convincing address on the subject given to the workers by Dr. McLaurin, when on a visit to Vuyyuru. In 1898 Mr. Chute began to hold Thanksgiving Harvest Festivals with the churches on the Akidu field. These have proved a great help in leading the members to give, and have provided a happy festival for people who when Hindus were accustomed to many such. In 1900 the membership of all the churches was one thousand six hundred and seventy-four and the contributions Rs. 2093. The Harvest Festivals brought in Rs. 960 of this. In 1899 Mr. Priest arranged for some of these festivals on the Tuni field ; which were a great success, the best results being found in the true rejoicing and spiritual quickening of the members. The total receipts for the year were Rs. 198 from one hundred and sixty-seven members. In his report for 1898 Mr. Davis says that the Nalluru church became self-supporting in April. At the end of the year a new church was organized at Kaleru, after which both churches contributed more than half of the salaries of their respective pastors. The new church also gave Rs. 70 towards the erection of a chapel. Mr. Laflamme tells us that the Cocanada church adopted the plan of giving monthly offerings *in envelopes* in July, 1899. The members had been accustomed to lay their offerings on the table. At the same time a strong

Harvest Festivals.

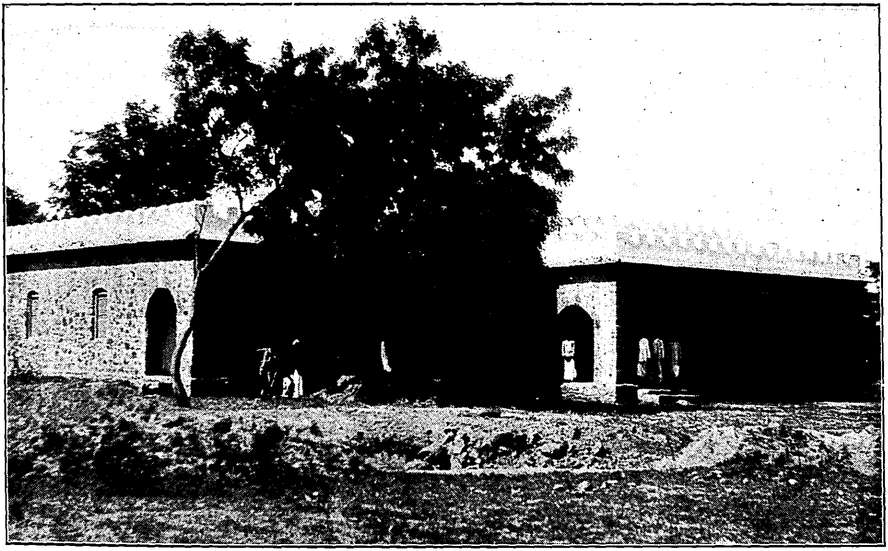
financial committee was appointed and the church was thoroughly canvassed. The contributions for the year amounted to Rs. 351 ; the church members numbered one hundred and ninety-two. The lowness of the wages paid in India must be remembered to rightly value these contributions.

Women's Helpmeet Societies. Another encouraging movement was the organization of Women's Helpmeet Societies in connection with the two Associations, which took place in 1897 in the Godavari Association and in 1898 in the Kolair Association. Local Societies or circles were formed in a good many congregations by the end of 1900, and rich blessing was received by many women through them. A full account of the work of these Societies is given in Chapter XIII.

Medical work. Medical work has long been recognized as one of the best handmaids of direct evangelistic work. It is absolutely necessary to show people in some way that you are their friend when you approach them with a new religion. There are few people who do not need at some time or other medical aid for themselves or their relatives. Dr. E. G. **Dr. Everett G. Smith.** Smith had the honor of being the first medical missionary sent out by the Board of Ontario and Quebec. The first year of the period under review was his first year in India; it was spent at Cocanada, but early in 1895 he removed to Yellamanchili. He found at once that his work as a doctor created a friendly feeling. In his report for 1897 he calls attention to the fact that the number of females treated was very large, because Mrs. Smith being a trained nurse, was able to



YELLAMANCHILI HOSPITAL.



PITHAPUR HOSPITAL.

render efficient assistance when operations were performed. In 1898 a neat dispensary was built at a cost of $300, and the medical work greatly increased. It seems strange that a qualified medical man should be left without even a decent dispensary for several years although his reports called attention to the inconvenience caused by this need. In 1900 the receipts from patients amounted to nearly Rs. 500. Cards with a passage of Scripture on one side were used for the number and date of each prescription, and so medicine for the soul went with that for the body. It was customary also to read and explain a tract to the patients and then distribute copies. Dr. Smith reported nearly three thousand patients in 1900. An important part of the Dispensary work was the training of two or three compounders. Dr. Smith's services were often required by his fellow-missionaries, many of whom remember his help with deep gratitude.

The second medical missionary to join the staff in India was Miss Pearl Smith, M.D., who was married to Mr. J. E. Chute on December 12th, 1895, a few days after her arrival. Her sister, Miss Evelyn Smith, who had accompanied her to India, was present, and afterwards remained some months in that country. Mr. and Mrs. Chute took up their residence at Akidu early in 1896 and assumed charge of all the work when Mr. and Mrs. Craig left for Canada in March. Although Mrs. Chute had to devote as much time as possible to the study of Telugu, she was able to treat one thousand six hundred and forty-two patients in

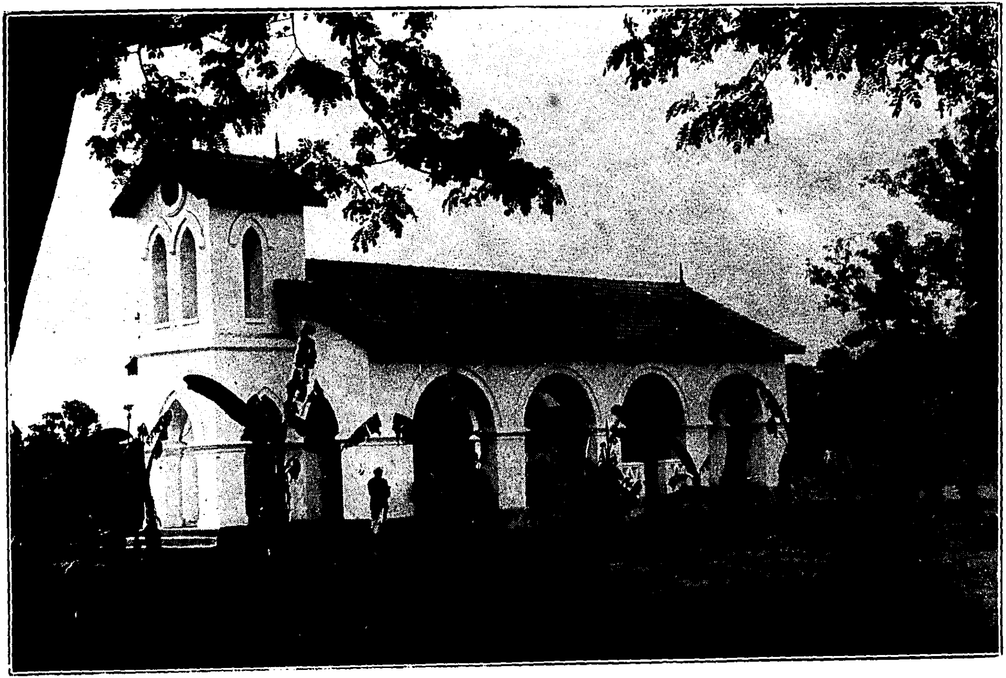
Mrs. J. E. Chute. M.D.

1896. Fortunately she had the help of the European matron of the school, who had some knowledge of nursing. In 1898 a small hospital with Dispensary and two rooms for in-patients was built at a cost of Rs. 700, and called the "Star of Hope" Hospital. It was opened in July. In the report for 1899 it is said that many had been made friendly through the Hospital work. The receipts were over Rs. 400, but in 1900 they amounted to Rs. 590 or nearly $200. There were fifty-eight in-patients, and of these fifteen were obstetrical cases. The medical work of the Mission was strongly reinforced in November, 1900, when Dr. Woodburne and Miss Gertrude Hulet, M.D., arrived in India. In July, 1899, medical work was begun at Vuyyuru by a compounder, who had been trained by Dr. Smith at Yellamanchili. In 1900 there were three hundred and fifteen Brahmans and two hundred and eighty-three Sudras among those treated by him.

Dr. A. W. Woodburne and Dr. Gertrude Hulet.

Work for lepers.

In 1898 Miss Hatch's attention was drawn to the sad condition of the lepers on the Ramachandrapuram field. It was found that in the Christian community alone there were twenty of these unfortunates; and in twenty-four villages within a radius of fifteen miles from the station one hundred and four lepers were found. When these facts were made known in Canada some one was moved to send Hiss Hatch a draft for $130. At her request the Conference appointed a committee, consisting of Dr. Smith and Messrs. Davis and Laflamme to advise with her on plans for the work. In 1899 an excellent site of two acres, situated about



CHAPEL OF THE DR. KELLOCK HOME FOR LEPERS.

a mile from the Mission compound at Ramachandrapuram, was purchased for $200. In 1900 the erection of some dormitories was undertaken, and about twentv-five lepers, mostly men, were received. That a work of grace soon began in some hearts was shown by the baptism of five of these people early in 1901.

In making known the gospel of the Lord Jesus Christ oral proclamation comes first, but the printed page is not far behind. The period that we are now reviewing saw a great advance in the distribution of literature, especially Scripture portions. Passing over the earlier years we find Mr. Laflamme opening a book-room in August, 1898, in a small house at the gate of the Cocanada Mission compound. A better location could not be found in Cocanada. It is within easy reach of five Government offices and courts and a large college with five hundred students. The Madras Bible Society, and the Tract and Christian Literature Societies, and the Telugu Baptist Publication Society all used this Book-room as a depot for their publications. In 1899 a reading room in connection with it was visited by native officials, clerks in the Government offices, teachers in the schools and quite a number of students from the college. In addition to a large sale of books and tracts, one hundred and twenty-five copies of the " Messenger of Truth," a small Telugu monthly, were subscribed for. The business at the Book-room continued to increase greatly in 1900.

Bookroom at Cocanada.

Colportage work made great progress on the other fields also. Mr. Craig reports in 1898 that

The sale of Scriptures and tracts. while preaching and selling tracts near the gate of a Rajah's fort on the Peddapuram field a request came from one of the inmates for samples, and most of those sent were bought, and he was requested to send samples of all the Telugu literature he had with him at his stopping place, and nearly all of these were bought, including a New Testament. Mr. Priest in his report for the same year speaks of a large increase in the sale of literature, especially gospel portions. A man in a village not often visited said in answer to a question from the missionary, that Christ's great work was the shedding of his blood for sinners. On inquiry it was found that he had been reading the gospel of Luke. On the Yellamanchili field seven Bibles, five Testaments and three hundred Scripture portions were sold in 1900.

A Telugu newspaper. In the last year of the century a new departure was made when Mr. Laflamme began the publication of a Telugu weekly newspaper, which he called the "Ravi," a word meaning the "Sun." He sent out two thousand sample copies in April, and began the regular issue in July. He had as sub-editor a Brahman gentleman, a graduate of the Madras University, who had taken the Arts course in the Madras Christian College. Only those who have some acquaintance with the native press of India can understand what a need there is for such papers as the "Ravi," which treats all subjects from a Christian standpoint, though it has only one religious article in each issue.

To turn once more to the dark side of things, some mention must be made of the famine that in 1897, and again in 1900, visited some of the fields. Writing of the effects of the famine of 1897 at Peddapuram Mr. Walker says :—" It is impossible to state or to convey any adequate conception of the suffering and grief, misery and destruction, loss and death entailed by the famine and cholera. If it be the Lord's will we wish never again to see what we were daily called upon to witness for months." After describing famine scenes he adds :—" Then came the rain, and after that the cholera ! the dread cholera ! It broke out on every side and carried off one hundred in a week in Peddapuram town. It spread over the field, visited the homes of the Christians, and kept us busy day and night attending to calls for relief of the suffering. It entered our Boys' Boarding School, attacked five and left two of them cold and stiff in death."

Famine and pestilence at Peddapuram.

While the famine of 1900 was less severely felt in the Peddapuram field, the reverse was the case at Tuni. Grievous as were the scenes witnessed by the missionaries of that station in 1897, they were much worse in 1900. Mr. Priest wrote in regard to this :—" Day after day men, women and little children, many of them living skeletons, would come, some hardly able to walk, until the heart grew sick. So keen was the distress that some of the people of Tuni raised a subscription and fed six or seven hundred daily for two months. After the famine came cholera. Many villages were deserted and the people lived in the fields.

and Tuni.

No sooner had cholera passed than small-pox of a most malignant type broke out."

Famine Relief Fund.

A Famine Relief Fund was opened in Canada in 1897, and over three thousand dollars received. The Peddapuram field received by far the largest share of this, and the Tuni and Yellamanchili fields came next, while all the other fields participated to some extent in the relief afforded by it. When famine visited India again in 1900, many hearts in Ontario and Quebec were moved, and the contributions amounted to nearly four thousand dollars. A large part of this was sent to other Missions in Western and Central India, from all of which grateful acknowledgments were received.

Semi-Jubilee of the Mission.

On March 12th, 1899, the Mission was twenty-five years old. The Semi-Jubilee celebration was held at Cocanada in February and lasted five days, beginning on the 9th. There was a large attendance of Telugu brethren and sisters from all the fields, Cocanada and Peddapuram being specially well represented. The presence of Mr. McLaurin, our pioneer at Cocanada, added great interest to the meetings. A devotional meeting was held every forenoon and an historical survey was given each afternoon. Some evenings were devoted to reminiscences and some to temperance and devotional subjects. On the first afternoon Mr. McLaurin and Pastor Karré Peter and Mark, a member of the Cocanada church, told about Thomas Gabriel and the beginnings of the work. On the second day the first half of the quarter-century was reviewed, and on the third day the second half. On the last day Mr. Davis and Miss Stovel

and two of the Telugu brethren told what should be expected and attempted in the coming years. The other speakers were Miss McLaurin in her mother's place on the second day, and Mr. Craig and Miss Hatch on the third day. Pastor Jonathan Burder also spoke on the second day ; and on the third Pastor Samuel of Vuyyuru gave an account of the work on that field, and Pastor Cornelius of Tuni sketched the work done by the Home Mission Society. On Sunday Mr. McLaurin preached in Telugu in the morning and in English in the evening. Altogether it was a great feast socially and spiritually to the missionaries and the four hundred Telugu brethren and sisters present. That there might be some permanent memorial of this celebration a collection was taken and Rs. 111 received. It was decided that this should be used in renovating the Book-room, and naming it in memory of Thomas Gabriel.

Davies' Memorial Compound.

The material equipment of the Mission made some progress in this period. A second compound bought in 1893 was named by the Board, the Davies Memorial Compound, in recognition of a large donation made to the Carey Centennial Fund by Mr. and Mrs. Wm. Davies in memory of their deceased sons. This compound was bought to accommodate a second family for Cocanada, but on Mr. Barrow's suggestion the Conference recommended in July, 1893, that it should be devoted to the ladies' work, including the Girls' School. Buildings for the school were erected in 1897, and the ladies removed to that compound in December, and occupied temporarily a small

bungalow that was there when the property was purchased. In 1899 a proper Mission House was built, and called the Harris House.

Another large enterprise in the building line was the addition of an upper story to the Timpany Memorial School building in Cocanada. This was completed in December, 1895, at a cost of Rs. 4,638, or about $1,500. Other building operations at Ramachandrapuram and Peddapuram have been mentioned already.

In 1897 the compound at Anakapalle with its buildings, erected and used for some years by Mr. and Mrs. Gooch, was made over to the Board by those who had supplied the money for its purchase.

Three new Mission boats.

We must mention also the construction of three Mission boats, one for the lady missionary at Akidu was finished in February, 1894, and added greatly to Miss Stovel's comfort on tour. Another was built in 1897 for Miss Hatch of Ramachandrapuram, and a third was finished in 1900 for Mr. Davis of the same station. The latter was called in memory of the brother, whose sons and daughters bore the expense of its construction, the "John Harris." It replaced the old "Canadian" built by Mr. Timpany in 1879.

Changes in the Mission staff.

Most of the changes that occurred in the Mission staff during this period have been referred to already. Others may be mentioned here. Miss Hatch returned from Canada in December, 1894, and Miss MacLeod accompanied her. In April, 1896, Mr. and Mrs. Davis and Mr. and Mrs. Craig left India on furlough. They returned in November, 1897, and early in 1898 Mr. Davis took

charge of Ramachandrapuram. Mr. and Mrs. Craig were placed in charge of Peddapuram when Mr. and Mrs. Walker left in April of that year, but were transferred to the Seminary at the beginning of 1899. Miss Simpson left for Canada in March, 1897, and returned to India in December, 1898, when she was accompanied by Miss Morrow. In June, 1899, Miss Baskerville went on furlough and in December of that year Mr. Walker returned to India. A change of a very important and happy character occurred in December, 1899, when Miss Stovel became the wife of Mr. McLeod, and his helper in the work at Anakapalle and Narsapatnam.

An official's testimony.

Some items of special interest still remain to be recorded here. The value of the work done by missionaries and their helpers is sometimes discounted by unfriendly critics, so that an unbiassed testimony in regard to it is valuable. A Tahsildar, or native official in charge of a region with a population of about one hundred thousand people, told Mr. H. E. Stillwell that the Mala hamlet of the village of Bodagunta used to have a very unsavoury reputation, but that a perceptible change had taken place, which was commonly attributed to the efforts of the Christian teacher and the Christian Biblewoman.

Expansion on the Vuyyuru field.

It is interesting to notice the expansion of the work on the Vuyyuru field. In 1897, about forty were baptized at one time at a village on an island in the Kistna river. The next year there were conversions in thirty different villages on the field. In 1899 twenty were baptized at Avinagadda, a large town in what is called the Divi Sema, an island

formed by a branch of the Kistna river. This is further from Vuyyuru than any other part of the field, and lies nearest to the sea. The membership in all the churches on this field grew from four hundred and fifty-eight in 1893 to one thousand and eighty-six in 1900. The church at Menol with one hundred and four members is not included in the four hundred and fifty-eight, as it was handed back to the American Baptist Mission in 1899.

Five caste widows at a baptism.

Mr. Davis reported in 1899 an interesting event that occurred at Kaleru. Five widows from the out-castes were baptized in December, and while a hymn was being sung on the bank of the canal, he noticed five caste widows coming through the fields. They stole up quietly to the canal bank and joined in the singing and in the "amen" at the end of the prayer. In spite of persecution they had been attending the services, and had learned many hymns and texts of Scripture.

In 1898 several domestic servants were baptized at Cocanada, making a total of seven "boys" and butlers who with their wives were members of the church. In this connection the report says that Miss Simpson and her "boy" had been praying for the house-servants of Cocanada every Sunday night.

An earnest disciple.

In 1897 Mr. Priest reported the baptism of ten persons from a hill village rarely visited by either the missionary or any native preacher. Upon enquiry it was found that a woman in a distant village, who had herself but recently believed, had gone to visit her relatives there that she might make known to them her new-found Saviour.

The year 1894 was Mr. Laflamme's last year at Yellamanchili. He records an accession of workers in answer to prayer. After attending the Kolair Association in February to appeal for help and meeting no response, he visited the Seminary at the closing exercises in April and asked that some of the students should spend the vacation on his field. Six responded and their presence was a great help. Then in July Mr. Davis allowed one of his teachers to go to Yellamanchili with his wife, and about the end of the year Mr. Brown sent another couple. In 1897 Dr. Smith secured from Ongole two men, who have done good work as preachers. One of them has been the pastor of the Yellamanchili church for some years.

Increase of workers at Yellamanchili.

In 1900 two Sudras were baptized at Yellamanchili. One of these was a pensioned Police Inspector, who heard the gospel first when he was a boy. The other man was a stonemason, who had known the way for about seven years, having first heard from Mr. Laflamme. Persecution of various kinds followed the confession of these men.

Baptisms at Yellamanchili.

The baptism of a caste widow at a village close to Narsapatnam was recorded in the previous chapter. Mr. Barrow had the joy of baptizing early in 1894 two men of the same caste with their wives and a married sister, whose husband afterwards left her and married another woman. During the year there were sixteen persons baptized. This field was cared for by the Yellamanchili missionary until the end of 1898, and was visited regularly by him. Miss McLaurin also visited it

Baptisms at Narsapatnam.

several times while she was living at Yellamanchili. Mr. McLeod made his home at Anakapalle from September, 1898, and had charge of Narsapatnam during 1899 and 1900.

Anakapalle. Anakapalle was occupied in 1893 by Mr. and Mrs. Gooch, who went to India in 1891 under an agreement with a few brethren in Ontario. In December, 1896, they left the work, and the property was made over to the Board. Two preachers were stationed there in 1897 by Dr. Smith, who was in charge until Mr. McLeod came. Evangelistic work was prosecuted vigorously by the missionary and his helpers, but during the latter half of 1900 he was very ill with typhoid fever. Humanly speaking his life was saved chiefly by the constant attention of Mrs. McLeod.

VIII.

OPENING YEARS OF THE TWENTIETH CENTURY

It remains to review in this chapter the work of the first seven years in the new century. Just as we naturally begin each new year with bright hopes, so our missionaries and all interested in the Mission began the first year of the new century with brighter hopes than usual. The years that have passed since then have brought much sickness to the Mission staff and death has called one member away. Some of the fields have in consequence been left almost uncared for at times, and others have suffered from frequent changes of the missionaries in charge.

Great advance along many lines.

And yet a review of the seven years' work shows great advance along many lines; while the whole period is marked especially by the revival that visited the Mission in the latter half of 1906, after the missionaries and others had longed and prayed for it in the years that went before. The opening of a Medical station at Pithapuram marks this period in a special way. A distinct advance was made by the Women's Societies when they decided to provide houses at Akidu, Vuyyuru and Ramachandrapuram, and station two ladies at each of these places. The English church at Cocanada made a great forward movement when it decided on the immediate construction of its beautiful

house of worship. The Seminary at Samalkot celebrated its semi-jubilee in October, 1907, and was able to report many great changes for the better during the previous seven years. In Canada as well as in India the desire for union with the Baptists of the Maritime Provinces made rapid strides, while to crown all the Laymen's Missionary Movement in Canada beginning in April, 1907, filled the hearts of the missionaries with a great hope and a great joy.

Serious illness of Messrs. Walker and Davis.

Mr. Walker had just begun the third year of his second term when he became very ill with fever. He had been assisting in a series of Gift-meetings on the Tuni field, and was preparing to hold similar meetings on the Peddapuram field when he was laid aside. On the advice of his physician he went to Kodaikanal, but did not improve very much there. About the beginning of July he left for Switzerland, where he was joined by Mrs. Walker, who had been in Canada with their children. Mr. Walker had gone to Switzerland with the hope of recovering sufficiently there to warrant his return to India, but after a stay of some weeks in that country it seemed better to proceed to Canada. He did not return to India until the end of the period under review.

Mr. Davis undertook the oversight of the Peddapuram field in 1903, although his health was beginning to fail. This extra burden hastened the collapse that was feared. He left for the Hills in March, 1904, and was advised by the Government doctor to leave the country without returning to his station. Mrs. Davis had to go to Ramachan-

drapuram and pack up the articles they wished to take to Canada and dispose of the rest, after which they left India, sailing from Madras on July 4th. Mr. Davis spent some months in London for medical treatment before he proceeded to Canada where he took up farming. His health has improved considerably, but not sufficiently to warrant his return to India.

Messrs. Priest and Laflamme leave India.

Mr. and Mrs. H. C. Priest left Tuni in April, 1903, and went on furlough to Canada. After a year in that country Mr. Priest severed his connection with the Foreign Mission Board and became the pastor of a church. Mrs. Priest's health has been poor, and Mr. Priest has suffered from occasional attacks of Indian fever. Mrs. Laflamme joined her husband at Cocanada in November, 1901, after five years of separation. They left India in March, 1905, and have not been able to return owing to the poor state of Mrs. Laflamme's health. With the approval of the F. M. Board Mr. Laflamme has been engaged in the Student Volunteer Movement much of the time since his return to Canada. It will be seen from the above that these four men, Messrs. Walker, Priest, Davis and Laflamme, served the Mission respectively only one, two, three and four years out of the seven now under review.

We may complete here the record of sicknesses that have laid aside several of the missionaries during the past few years. Miss Baskerville suffered from pneumonia in the latter part of 1904, and was not able to do much work until July, 1906. Much of this time was spent on the Hills, the

Women's Board having granted furlough in India. Until Mr. McLeod was attacked with enteric fever in 1900, there had not been more than one case of it in the Mission. Since then several of the missionaries have suffered from it, Miss Selman being the first. She had been in India only a few weeks, when she became ill. The first months of 1901 were spent in convalescing. In July of this year Mrs. A. W. Woodburne became ill and did not recover for two or three months. Then in 1905 her husband, who was in charge at Peddapuram, became ill in March, and was not able to leave for the Hills till toward the end of May. It was August before he was able to resume the work at Peddapuram. Miss Murray was very ill for some time in November, 1905, and shortly after her return from the Hills in 1906 she was attacked by enteric fever, and was ill all through the time of the Revival. Just at the end of the period we are reviewing Miss Priest became ill in November and was laid aside at Tuni for two or three months. And in January of 1908 Mrs. Stewart Woodburne, who had been about a year in India, and Miss Jones, who had been there only two or three weeks, were laid aside by this insidious disease.

Missionaries suffer from enteric fever.

This record of serious cases of illness appears rather formidable, and we ought to add that Mrs. Cross and Mrs. Scott had some very trying times. But when we remember that God has raised them all up again, and some of them from the very gates of death, there is cause for the most heartfelt gratitude. We must remember too how the others

also have been preserved during terrible epidemics of cholera and the very excessive heat of May, 1906. Here are some of the accounts of those dreadful days. "The heat was terrible in its intensity and duration. Cholera began early in the hot season and waxed worse and worse till long after the rains had begun. In a very real sense we felt that in the midst of life we were in death"—(Mr. Chute). "People dying by the hundreds and thousands so thick and fast that the dead, perhaps the dying, were thrown out into the canal to find their way to the sea, and we had the awful spectacle of those corpses floating past us as we travelled by boat"—(Miss Hatch). "We had a dreadful hot season. For some three weeks it was between 102 and 106 in our room every afternoon; and for several weeks it was from 98 to 100. It is over 90 now all the time. but it is such a relief that we are quite content"—(Miss McLaurin). In the Seminary the principal, Mr. H. E. Stillwell, had to wait on one or two patients himself, because of the terror that possessed the students. Then Mr. Cross had a special experience with venomous reptiles. He says:—"We have been in peril of scorpions for we killed twelve in the tent in three days; in peril of snakes, for at one camp we killed a cobra five feet and two inches long near the tent, and the next day another deadly snake, almost as large, inside the tent; in peril of cholera, for it prevailed on this field for fifteen months." Amidst all these dangers the Lord was their keeper.

The Lord was their keeper.

Tuni nad Peddapuram left vacant.

The depletion of the staff by the withdrawal of Messrs. Walker, Priest and Davis recorded above left Tuni without a resident missionary for two years, while Peddapuram suffered for a much longer time. After Mr. Walker became ill Mr. Craig met the workers in the monthly meeting at first and then Mr. Madden met them. In 1903 Mr. Davis had charge of this field and spent sixty-four days on tour. In 1904 also he made a tour in February, and after his departure from India Mr. Craig received the workers' reports. Mr. and Mrs. Scott resided at Peddapuram during this year while learning Telugu, and helped in many ways. Dr. Woodburne took charge early in 1905 and devoted himself to the work with great vigor, but enteric fever laid him aside from March till August. In December of this year another change was made when Dr. and Mrs. Woodburne removed to Yellamanchili, and Mr. and Mrs. McLeod took charge of Peddapuram. During the last two years under review this field has enjoyed the continuous services of these experienced missionaries who came to it refreshed by a visit to Canada. We may well rejoice with them and with the churches on the field over the report for 1907 which is one of *growth in all departments.* But what shall we say of the years when the field, apart from the station, was without the care of a male missionary, or of the time when Mr. Davis tried to carry a double burden in caring for the Peddapuram field as well as his own great work on the Ramachandrapuram field?

Meanwhile Tuni and Narsapatnam were left vacant early in 1903 and Dr. Woodburne, who was in charge of Yellamanchili, attempted to care for them. The next year Dr. Smith resumed charge of Yellamanchili, and in addition to the care of Tuni and Narsapatnam, attempted to begin work on the proposed hospital at Pithapuram. We can only say that the men who carry such burdens find them crushing while all the fields concerned suffer great loss. The missionaries in conference have for several years asked for the appointment of two or three men who might devote themselves to evangelistic work chiefly among the Sudras, and also form a reserve from which to draw in such cases as have been just described.

Missionary furloughs.

Before beginning to discuss the chief features of the work accomplished during this period we shall complete our record of the comings and goings of the missionaries. Miss Baskerville who had left in June, 1889, returned in December, 1901. Miss Folsom and Miss Priest left in March, 1901, and returned in October and November, 1902. Dr. Smith and family and Miss Murray left in March, 1902, and Misses Hatch and McLaurin in April of the same year, and all returned toward the end of 1903. Mr. and Mrs. A. A. McLeod left Narsapatnam in February, 1903, and returned to India in October, 1905. Mr. H. E. Stillwell and family and Miss MacLeod left India in April, 1904, and returned in December, 1905. In March, 1906, Mr. and Mrs. Craig and Misses Simpson and Morrow went on furlough. Of these only Miss Morrow

returned to India at the end of 1907. After a year and a half in Canada Miss Simpson was called to her home in heaven. Mr. and Mrs. Craig returned to India in 1908, sailing from New York on Oct. 28th.

Reinforcements.

In telling of the reinforcements received during this period we would mention first Mr. and Mrs, J. R. Stillwell, who returned to India in November, 1904, after an absence of five years. Unfortunately the illness of their younger daughter made it necessary for Mrs. Stillwell to hurry back to Canada in July, 1906. No new missionaries were sent from Canada in 1901, but Mr. and Mrs. Madden who had belonged to another Mission in India, were appointed by the Board. After about a year Mr. Madden's resignation was accepted, as he seemed to be better fitted for work in an English congregation. In October, 1902, Miss Edna Corning arrived at Cocanada to help in the Timpany Memorial School. Mr. and Mrs. Cross and Miss Lida Pratt arrived a little later. In October, 1903, Mr. and Mrs. Scott and Mr. Ralph E. Smith arrived, and in November Miss Robinson followed. Mr. and Mrs. A. Stewart Woodburne and Miss Jessie Allyn, M.D., joined the staff in November, 1906, and Miss Lucy M. Jones in December, 1907. The next year Mr. and Mrs. Clarke L. Timpany, Mr. and Mrs. Roland C. Bensen, and Misses Zimmerman, Findlay and Ryerse sailed for India along with Mr. and Mrs. Craig.

Changes in the fields.

We have already recorded many changes in the personnel of the missionaries in charge of some of the fields, that were necessitated by providential

causes. Some changes of considerable importance took place also in the arrangement of a few of the fields. In 1902 an agreement was made with the missionaries of the London Missionary Society at Vizagapatam by which Anakapalle station and the eastern half of the field were handed over to them while they rented our Mission bungalow there. This enlarged the Yellamanchili field by the addition of over one hundred villages on the other half of the Anakapalle field. Mr. and Mrs. McLeod removed from Anakapalle to Narsapatnam, but after this field had enjoyed the services of a resident missionary family for about a year they left for Canada, and Narsapatnam reverted to the care of the Yellamanchili missionary. In 1906 the Tuni missionary began to care for it. A still more important change took place in 1904, when Pithapuram and more than forty villages in the surrounding region were constituted a new field. The station and most of the villages had belonged to the Peddapuram field, while the rest of them belonged to Tuni.

Expansion of the work on the Vuyyuru field.

During the years under review the work has spread on many of the fields into regions where previously there were no converts. This is remarkably the case on the Vuyyuru field, where an advance to the south has been made in the Divi Island, which is formed by a branch of the Kistna river that leaves the main stream about twenty miles from the sea. This island contains some thirty villages. Twenty persons were baptized at Avanigadda, the county-town, in 1889. In 1901 a worker was placed at another village

eleven miles further south and twenty people attended prayers. This place is thirty-seven miles from Vuyyuru. In 1904 a decided advance was made when fifty were baptized in the Divi Island. In spite of some backward moves the outlook was so encouraging in this region in 1907 that a committee of missionaries visited Avanigadda early in 1908 to see whether the place was suitable for a Mission station, and they were favorably impressed. On almost all of the fields the work has entered some villages which had previously given no converts ; but the greatest growth in this respect has taken place on the Vuyyuru field. Though there were only seventy-three villages with 1086 members at the end of 1900, there were one hundred and one villages with 1736 members at the end of 1907.

Ramachandrapuram, Tuni and Peddapuram.

On the Ramachandrapuram field the work spread especially among the Madigas, of whom about two hundred and fifty were baptized in the first three years of this period. Three churches were organized in 1906, making the total number nine. At the end of 1907 there were 737 members in forty-nine villages, while in 1900 there were only 392 in thirty-nine villages. Tuni also shows an increase from twenty-five villages with 166 members to thirty-six villages with 242 members. Until 1902 there was only the central church at Tuni ; in that year two other churches were organized. Peddapuram's increase was from sixty-two villages with 313 members to seventy-two villages with 575 members. This increase would be much greater if the villages and Christians

taken in 1905 to constitute the Pithapuram field were counted in.

A very few of our missionaries find their work chiefly in the class-room. The rest, both men and women, spend most of their time in preaching the gospel. The chapters on the work of the women show to some extent what these devoted heralds have done. We record here a few special efforts in evangelistic work carried on by the men. In 1902 Mr. Laflamme secured the help of Mr. Thomas Francis, a Eurasian brother, for a few weeks, and the gospel was preached by him in the streets of Cocanada with great power. He also engaged in similar work at Peddapuram for a few days. In 1903 the chief feature of the work at Cocanada was a persistent evangelistic campaign in the town. We speak of Cocanada as a town, but it has a population of over fifty thousand people. At eight strategic centres in rotation the gospel was preached nearly every morning except Sunday for two or three hours by Mr. Laflamme and several evangelists. A metrical "Life of Christ" in Telugu by Mr. Viracharyulu of Bimlipatam was sung and commented on by the preachers while a number of Sunday School picture-rolls were used to illustrate the talks. During these services the audience changed several times, so that from one hundred and fifty to three hundred people were reached every morning. At night other quarters of the town were visited and the gospel was preached and sung, while magic-lantern views illustrated it. After Mr. Laflamme's departure for Canada early in 1905, this work was

Street preaching in Cocanada.

continued by Mr. J. R. Stillwell during the rest of that year, and when he left Cocanada Mr. Ralph E. Smith took it up.

In November, 1903, a special effort was made in Yellamanchili. Mr. Laflamme spent nine days with Dr. Woodburne and the Telugu preachers and the gospel was preached two or three times a day in the town. The methods mentioned above as employed in Cocanada were used here also, and large crowds were drawn to hear the message.

A special effort for the Madigas. In 1903 Mr. Davis felt that there was need of a special effort to give the gospel to the Madigas on the Ramachandrapuram field. So he called to the station eight young men, converts from that class, and had the pastor teach them to sing six good hymns. They were also taught some Bible stories. Besides this Mr. Davis gave them a Bible reading every morning and then took them into the streets to preach till nine. In the afternoons they had another Bible reading, and in the evenings they were taken to the near Madiga hamlets, and encouraged to tell how they had found the Saviour and what He had done for them. At the end of two weeks they went back to their homes to try to lead their relatives and friends to Christ, and many were induced to attend the church services and were truly converted before the close of the year.

Self-support. The question of self-support has been kept before the churches by the missionaries and to an increasing extent by the pastors also. In his report for 1901 Mr. H. E. Stillwell stated that eleven Gift-meetings had been held on the Vuyyuru

field that year, although there were only eight churches, and that he had spoken to about three hundred individuals in regard to their obligation to support the work. The total contributions amounted to one thousand rupees, which showed twenty per cent. increase over the highest previous records. The Bodagunta church, which had made a poor showing in 1900, more than doubled its gifts in 1901, and almost doubled them again in 1902.

In October, 1903, the Kistna river rose four feet higher than was ever known before. People on the islands in the river and on the Divi Island were flooded out and forced to cling to the roofs of the more solid houses for three days and nights. There were about one hundred and fifty Christians in the islands and sixty in the Divi region, who were all left houseless. Mr. Stillwell received a letter from a man who was the only Christian in his village, which ran thus :—"The floods have wrecked my house, and I with others am camped under a tree. All around is water and mud. My reason for writing is this. More than three months ago you sent our teacher away to school. He said he would return in four months, so I write to ask you not to forget to send him as soon as he comes. Fifteen people are coming regularly to prayers." It was refreshing to the missionary to find a man so anxious about spiritual things in the midst of such temporal losses.

A Christian's concern for spiritual things.

During this last period the growth in the staff of evangelists and teachers has been encouraging. While some of these have been recruited from the

Growth in staff of workers.

American Mission, most of them have been educated in our own. Dr. Smith reported in 1901 that Yellamanchili had been reinforced by a teacher and preacher loaned by an American missionary and by a trained teacher supplied by Mr. Chute. A colporteur had also been secured. Mr. Chute rejoiced at the beginning of 1902 that he had at Akidu twelve trained teachers apart from those in the Boarding School. Of these two had been trained as Primary teachers and three as Lower Secondary teachers during 1901. In the last year of this period (1907) Akidu had no less than five teachers of Lower Secondary grade in training. Comparing this with the efforts of the missionary at one time to get even one man through as headmaster for the Boarding School, shows what progress has been made. Tuni received a very strong reinforcement at the end of 1907, when four young men from that field graduated in Theology at the Seminary.

Great increase in sales of Scriptures.

This period has been marked also by great advance in the distribution of the word of God, and especially in that of single gospels. A very great increase in sales on the Tuni field took place in 1904, concerning which Dr. Smith wrote :—" Early in the year the workers became impressed with the importance of getting the Hindus to read God's Word for themselves. They accordingly made a vigorous campaign which resulted in the sale of over 1300 Scripture portions." In 1905 nearly 1900 portions were sold besides twenty-three Bibles and seventy-one New Testaments. The next year these sales increased to one hundred

and sixty-four New Testaments and 4,540 portions, and in 1907 seventy-seven New Testaments and 7,329 portions were sold. The desire to place the gospel message in the hands of the people took possession of the Narsapatnam workers also in 1904, and as a result of this 1055 Scripture portions were sold. The next year no less than 1676 portions were sold beside two Bibles and six New Testaments. In 1906 the number of portions sold was somewhat less, but in 1907 it rose to 2,441. There has been steady advance on several of the other fields also so that the total sales of Scriptures for 1907 were ninety Bibles, seven Old Testaments, one hundred and eighty-nine New Testaments and 17,410 Scripture portions as compared with thirty Bibles, four Old Testaments, forty-one New Testaments and 786 portions in 1900.

Memorial Scriptures.

Our missionaries had the privilege of helping in a free distribution of Scriptures that took place as a memorlal of Queen Victoria in the years following her death. Lord Radstock was the chief mover in this effort.

Book-room at Cocanada.

Many thousands of religious books and tracts also have been sold annually. The Book-room at the gate of the compound in Cocanada was greatly improved in 1902 and named after Thomas Gabriel in accordance with a resolution passed at the Semi-Jubilee of the Mission in 1899. This shop has continued to take a large share in the distribution of good literature. In one of the annual reports after a reference to the sale of scores of copies of Spurgeon's sermons it is stated that one Hindu in Cocanada had over two hundred

sermons and books by Mr. Spurgeon in his possession. In 1903 Mr. Laflamme reported that two hundred and thirty-six copies of the Tract Society's little Telugu paper and sixty-five copies of its English paper " Progress " were being sold monthly on the Cocanada field.

Post Office Crusade.

Reference must be made here to the Post Office Crusade of America and England. Mrs. Cole of Montreal was the leader in this work so far as it affected our Mission. Mr. Laflamme received eleven cases of books and papers in 1903, eight being from Canada, two from Britain and one from North India. He sent out forty-five bundles to all parts of southern India, for which he charged just enough to cover the cost of freight to India. Three hundred good books he put into the circulating library connected with the Book-room. In other reports grateful reference is made to the thousands of religious weeklies and high class magazines and good books furnished by the Post Office Crusade. Mr. Laflamme says: " This good literature, in a measure, counteracts the turgid mass of putrid stuff that flows throughout India."

" The Ravi."

The Telugu newspaper, published at Cocanada under the name of " The Ravi," meaning " The Sun," had its ups and downs during the seven years now under review, but succeeded in winning for itself a position of very wide influence. Mr. Laflamme, who began the paper in 1900, continued as editor and manager till February 1st, 1905, when he was succeeded by Mr. Ralph E. Smith. During the most of these years a Brahman gentleman, Mr. C. L. Narsimha Rao, B.A., kindly acted as

sub-editor almost gratuitously, writing some articles and translating others for every issue. The paper has one article on religion every week. A member of the church at Cocanada, Mr. Kesava Rao, prepared this for a few years, after which Mr. N. Abraham, of the Samalkot Seminary, undertook the task. When the paper was begun it consisted of one sheet of four pages. In 1901 Mr. Laflamme added two pages, one of which contained advertisements. In 1905 two more pages were added and in 1907 a new electro-type block for the name was provided.

It required the expenditure of a considerable sum of money to put the paper in the position it occupies now. At the end of the first year there was a debt of three hundred rupees, which had grown to thirteen hundred rupees by the end of 1902. In 1903 the paper was taken on as a part of the work of the Mission, and an annual grant of $100 or three hundred rupees was made. By the end of 1904 the debt was reduced to one hundred and sixty-two rupees, and in July, 1905, when the paper was five years old, there was a balance of sixty rupees on the right side. The donations from year to year of many kind friends contributed largely in securing this happy result. Among these may be mentioned a special gift in 1904 of fifty reams of paper from the Religious Tract Society of London.

A newspaper, like the human body, needs a good circulation. In 1905 Mr. Smith reported nearly eight hundred subscribers all paid up, two-thirds of them being Hindus. In 1906 there were

considerably over eight hundred with fewer clubs and more individual subscriptions, and less help from missionaries. In 1907 some subscriptions were lost through the political unrest, but more new ones were received and the number of Christion subscribers increased.

A few remarks by the editor on the paper's usefulness may be quoted here :—" The great reform movements and other agitations that are skaking India have been reported. Recently the Maharajah of Burdwan delivered a forcible criticism of caste and other pernicious customs. His words would have been unheard by the majority of Telugus if the ' Ravi ' had not brought them to their notice. It deals with the subjects of the day without prejudice and without extremes. And in this day of rabid Indian journalism such a paper is of great value." Many of the religious articles have been issued as handbills. One by a Brahman on " Jesus of Judæa" appeared in a paper of Bengal and was translated from English into Telugu by a Brahman friend in Cocanada. In 1906 among other reprints there were two hymns by Mr. Solomon of the Seminary, one of them being entitled " A concise history of the wonderful Christ." These were so popular that the Tract Society of Madras printed an edition of 20,000. In 1907 ten of the religious articles were reprinted as tracts.

Medical station opened at Pithapuram.

When we turn to the medical work of the Mission we find that the great event was the opening of a Mission station at Pithapuram with medical work as its chief method of evangelization.

Efforts to secure land for a Mission compound at this place began in 1891, but there seemed to be an organized opposition in the town that prevented anyone from selling land for such a purpose. The Lutheran Mission also was trying to secure land here. On Mr. Walker's invitation Dr. Smith spent several days at Pithapuram in 1901 and treated fifty patients daily, while twice as many, relatives and friends of the patients, heard the gospel. Soon afterwards a young man told Mr. Walker that he knew a man who, he thought, would sell a small piece of land on a gravel hill near a suburb of Pithapuram. As Mr. Walker had some previous acquaintance with the young man he went at once to see the owner, who said he was ready to sell. As soon as the approval of the other members of the Land and Building Committee of the Mission could be secured, the land was bought. Then several claimants appeared on the scene, and Mr. Walker had to spend ten days in examining their claims, but only two of them seemed to have any interest in the land. After these had been settled with, the title deed was made out and registered. Dr. Smith's visit to the town had led the young man and some others to see that it would be an advantage to have a missionary living among them. Our Lord thus in His own good time opened the way into this important town.

With the Board's approval Dr. Smith appealed for help in opening medical work at this place. In his report for 1904 he says :—" Two sisters in Canada have been led to provide $1,500 for the erection of a building containing an office, oper-

ating room, and two large and some smaller rooms as hospital wards." The corner stone of this building was laid March 13th, 1905, by Mrs. John Craig who was then residing at Samalkot. It was completed early the next year and called "Bethesda Hospital." Money for a Mission bungalow was subscribed about the end of 1905, and this building was completed in December, 1907. Dr. Smith moved from Cocanada with his family just before Christmas. Four large rooms were under construction as a maternity hospital at that time. The money for this building as well as a large share of the cost of the bungalow was provided by those who gave the money for the hospital.

Other medical work.

During Dr. Smith's visit to Canada in 1902-03 the medical work at Yellamanchili was kept up by Dr. Woodburne, and when Dr. Smith moved to Cocanada at the end of 1905 this brother took permanent charge of the work there. Mrs. Chute's hospital at Akidu was closed during 1903, but Dr. Woodburne was in charge of it during 1904, and treated many cases when on tour as well as when at home. Mrs. Chute resumed charge of her hospital early in 1905. Miss Hulet began medical work at Vuyyuru in April, 1904, and in 1906 a small hospital was built there, and occupied in the last quarter of the year. Dr. Smith spent considerable time caring for Dr. Woodburne and Miss Murray in 1905; and Dr. Woodburne attended Miss Murray in 1906. He also brought relief to many sick missionaries at Coonoor, where he had gone for rest.

In Chapter VII. we have told of the beginning of Miss Hatch's work for lepers in 1898 and of its progress in 1899 and 1900. We may add here that it was in 1898 that Miss Hatch discovered that a servant, who carried water and washed dishes and helped in other ways, was a leper. Soon afterwards when talking of the sad condition of those afflicted with leprosy, Mr. Davis, the missionary in charge, suggested that she should open an asylum for them. She was thus led in spite of many apparently insoluble difficulties to take up the work. In an article in the *Canadian Baptist* of October 1st, 1908, she tells how all these difficulties were solved. **Miss Hatch's work for lepers.**

Though her work for women and children seemed to need all her efforts, yet she has been able to give a very large amount of time to the care of this special work. Then the Lord has given her assistants who seem specially qualified for this work by nature and training as well as by grace. These are Mr. D. L. Joshee, who studied under Dr. Smith and then took a course at the Medical School at Agra ; and Pastor S. David, who is in charge of the Leper Homes. **Capable assistants raised up.**

The Lord has supplied also the money needed for the purchase of land and the erection of buildings, the total sum invested being about $7,500. The first gift was a draft for $130 received in February, 1899. Soon afterwards Mrs. Kellock, widow of Dr. Kellock, of Perth, Ontario, read in the April number of "Without the Camp," a letter from Miss Hatch, and was moved to give $2,000 for this work. The formal opening of the **The Dr. Kellock Memorial Home.**

Home took place on September 7th, 1900, when two small buildings were ready. Now there are four buildings with seventeen rooms, also a chapel and a house for the pastor, built chiefly by Mrs. Kellock, and named in memory of her husband "The Dr. Kellock Home."

The Dr. Phillip's Home.

The second Home is built on a half-acre lot close to the town. It is for the untainted children of lepers, and cost about $700, which was given by the Sunday School teachers of Great Britain in memory of Dr. Phillips, who was the first secretary of the Indian Sunday School Union.

The Albert Boulter Home.

The third Home, on three acres of land near the Dr. Kellock Home, with a handsome memorial building, was given by Mrs. Albert Boulter, of Fort Coulange, Quebec, in memory of her husband. This is reserved for women. The corner-stone was laid by Bahadur D. Seshagiri Rao, B.A., B.L., a leading lawyer of Cocanada, on February 8th, 1907. The building had been begun in 1906, hence the date on the stone as it appears in the illustration. Several other Hindu gentlemen were present, besides a large company of Christians and a number of missionaries. In many ways it was a unique gathering.

Then there is on land belonging to our Mission, which adjoins the Dr. Phillips Home, a residence for the physician's family, a waiting veranda, a dispensary, an operating room, and a room for patients who are not lepers.

Support comes from many sources.

Money for the support of the lepers has also been supplied. The Mission to Lepers has provided about two-thirds ; while the rest has come

BAHADUR D. SESHAGIRI RAO LAYING CORNER-STONE OF ALBERT BOULTER HOME FOR WOMEN AT RAMACHANDRAPURAM.

from circles and bands, Sunday Schools and individuals in Canada ; from personal friends of Miss Hatch ; from missionaries of various Missions in India ; from Indian Christians ; and from several non-Christian gentlemen of Ramachandrapuram and Cocanada. The annual cost of supporting one hundred lepers and their children amounts now to nearly $2,000.

Number of lepers received.

As to the lepers themselves, the first one, a Christian, came as soon as he heard that land was bought, and lived in a little hut. In 1900 there were twenty-five living in huts ; in 1901 there were sitxy-three. In all three hundred and eighty-eight have been admitted for a longer or shorter time. Now there are generally between ninety and one hundred present.

Many trusting in Christ.

Since the beginning one hundred and thirty-four lepers have sought the way of life and been baptized. A church was organized some years ago. In the midst of Hinduism, which sees in leprosy only the curse of God, the Christian lepers are continually praising God and Him, who in days of old cleansed the leper by His word.

Steadfastness of converts.

In spite of the exercise and care in the reception of candidates for baptism the hearts of the missionaries are often grieved by the lapse of converts. On the other hand they are encouraged by the steadfastness of the great majority. In the Vuyyuru report for 1901 it was stated that there had been fewer cases of exclusion and more of restoration than for several years. In 1903 the number of baptisms on this field was two hundred and seven, being forty more than in any previous

year, and the missionary was convinced that these converts had known a greater change than those of any former year taken as a whole. Many of the workers also remarked that the new converts had a deeper spiritual experience than the old. In 1902 there was not a single exclusion from the Akidu church, while in every quarterly meeting there were some who asked to be restored. Converts from the Panchamas, as the depressed classes are called in the Madras Presidency, do not have to face the difficulties that confront caste people who wish to confess Christ, but it is a mistake to suppose that the way is always smooth to them. Here is an incident from the Akidu field. In a village where there were some Christians a Brahman priest announced that a goddess had appeared to him and that every one in the village must give a rupee toward the erection of a temple for her. The Christians refused to pay and the other residents of the hamlet followed their example. The Brahmans were angry and said that the gods would burn their houses, if they did not pay the next Sunday. When the day came the Christians stayed home from church to guard their houses. When the priest came and was refused again, he cursed them and everything that belonged to them, including their cattle. The next morning some of the Christians went to Akidu to say that the best of their cattle had been poisoned and were dying. When Mrs. Chute proposed to try to save the cattle they said that none had ever recovered from that poison. However they administered the medicine that she gave them and the cattle

recovered. The people considered it a cure by the Christians' God and the priest decided to leave the Christians alone.

Fear of the cholera goddess.

Cholera epidemics try the faith of our new converts. Their relatives and neighbors are in such a panic, that they are affected too, and besides this they are threatened by the heathen as being the cause of the anger of the goddess of cholera. In March, 1906, Mr. Cross had the joy of baptizing many new converts in the Divi Island, some of whom had been attending Christian services for more than a year. A few months later in a bad visitation of cholera, after some of the most faithful had been carried off in two of the villages, many of the others went back into heathenism. In the other villages groups of people who became inquirers in 1906, and whom the missionary hoped to baptize the next year, went back to worship the goddess of cholera. In his report for 1906 Mr. J. R. Stillwell says that cholera in its most devastating form broke out all over the field carrying terror to the hearts of all. The Christians with two exceptions, proved true to their profession, not worshipping the cholera goddess, but excluding the two who did. The Hindus in many villages went nearly frantic, and offered goats and fowls in such numbers that the blood of the sacrifices ran in streams.

Work for the educated men of Cocanada.

The work at Cocanada, which is not only the headquarters of our Mission, but also the largest town in the Telugu country, calls for some special notice. The census of 1901 gave a population of 48,000, being a growth of 8,000 in the decade.

In 1904 the population had become 50,000. We have already told of a campaign of street-preaching, Mr. Laflamme made special efforts to reach the educated gentlemen also. As a member of the Municipal Council for some years he had the opportunity of meeting men of this class, and in 1902 he was asked to become a member of the Council of the Pithapur Rajah's College. In this capacity also he frequently came in touch with some of the leading men of Cocanada. He started a Bible class in English on Sunday afternoon, which was attended by a little company of educated gentlemen. One of them, Mr. P. Seshagiri Rao, published an English compilation on "Noble Living," full of choice teaching from eminent divines, orators and editors. In 1904 the Bible class was attended by ten or twelve men with increasing interest. Many visits were made to these men in their homes on Sunday mornings.

The Bible Society and the Tract Society of Madras began many years ago to present copies of Scriptures and books concerning them to students passing certain examinations of the University. The missionary at Cocanada has had the privilege of presenting these from year to year to the young men, and has used the opportunity to give a gospel message. In 1902 one hundred and seventy-five educated gentlemen and students were present and listened to a lecture on the Bible in English illustrated by magic lantern views. The extent to which English is known by the educated men of Cocanada may be gathered from the fact that there were over sixty graduates of the University of

Madras resident there in 1904. Early in that year, when an Educational Conference was held there, a public meeting attended by most of the delegates and a large number of the leading men of the town, was addressed by the Principals of two Mission Colleges, one of whom had been elected President of the Conference, and by the Principal of a Mission High School, who had been elected Secretary of the Conference.

Two men stationed at Cocanada.

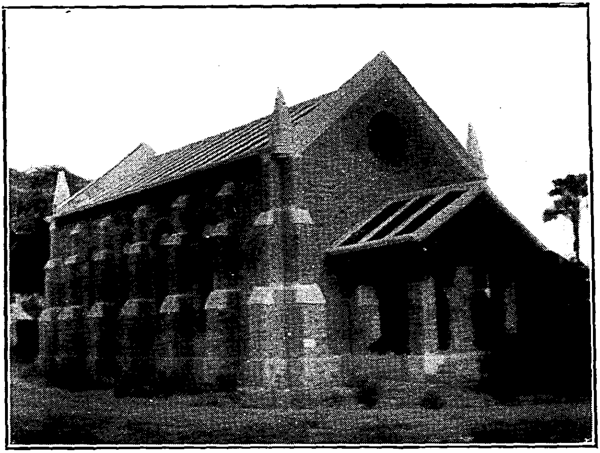
When Mr. and Mrs. Laflamme left India early in 1905, Cocanada received in a way what it had long been asking for, namely, two male missionaries. These were Mr. J. R. Stillwell and Mr. R. E. Smith. The former resided at Cocanada but had to care for Ramachandrapuram. The latter had to continue the study of Telugu. Toward the end of the year Dr. Smith relieved Mr. Stillwell, but he also had another burden in the work he was doing at Pithapur. The field was divided at this time and a Telugu church was organized in Jagannadhapuram on January 15th, 1906, with twenty-one charter members. Its meeting-place was in one of the wings of the new house of worship.

It can easily be gathered from the above that the caste people of Cocanada have had many opportunities of hearing the gospel, and it is a joy to add that not a few of them have been influenced by it. In 1904 one who had been deeply interested for six years took out his gold ear-jewels and laid them on the table at the evening service. In the report for 1905 it was stated that a Sudra had been baptized, and that there were many others interested in the gospel, some of whom were sincere

believers. One of these had experienced such a radical change in his life and business dealings that he was called the Christian Sudra. Another, a pensioned constable, fell ill and prayed that he might be restored sufficiently to confess his faith publicly, but his request was not granted. In his report of 1905 Mr. Cross, of Vuyyuru, said that the Sudras were the best listeners to the preaching. While conversing with some of them at one village he was surprised at their knowledge of Christ. In another place several Sudras came to his tent every night to talk about the gospel. One of them said again and again : "I would like to be a Christian but it is so hard to come, it is so hard to come." Reports from the other fields also have told from year to year of a growing interest on the part of the Sudras, and of many women especially who were trusting in Christ. Early in 1906 two of these on the Ramachandrapuram field were baptized. In 1907 there were at one place on the Narsapatnam field several very earnest inquirers among the Sudras, one of whom, converted through reading the gospels, was unwearied in his efforts to lead his neighbors to Christ. The men in charge of the Akidu and Vuyyuru fields with their hundreds of Christians have often grieved that they had so little time for work among the caste people.

The Sudras becoming interested.

The property of the mission increased considerably during this period. We have already told of the opening of a new station at Pithapur. Places of worship were built at Ramachandrapuram and Yellamanchili and Jagannadhapuram or southern Cocanada, the last being chiefly for the English



NEW CHAPEL AT YELLAMANCHILI.

THE HARRIS BUNGALOW AT COCANADA.

(See Page 223)

church. New dormitories were provided for the Boarding Girls at Akidu, and this station obtained a new boat in place of the old one, which was worn out. The new one was named the "Satya Duta" or "Messenger of Truth." Ladies' Bungalows with outhouses were provided at Vuyyuru and Akidu and Ramachandrapuram.

Building a chapel at Yellamanchili.

The story of the destruction of the old chapel at Yellamanchili and the erection of a new one is of peculiar interest. On January 16th, 1906, a fire began in the middle of the town and a strong wind carried the flames directly toward the old chapel, which the Christians vainly tried to save. The thatch of palm leaves was soon set on fire in too many places for them to extinguish it. They succeeded however in saving the table and chairs and doors and windows. In his report for 1907 Dr. Woodburne told how the prayers of the Christians for a new chapel had been answered. On the initiative of the pastor. Mr. P. Peter, the little band united, and on the anniversary of the day of the fire began to excavate for and lay the foundations of the new building. The work was begun in faith that God would supply the needs as they arose, and so He did. Hearing of their faith and zeal many became helpers, and from missionaries and churches and from friends both in India and Canada donations were received. On September 22nd the new church home was occupied. The whole effort on the part of the church members was a practical result of the revival in 1906. Quite as commendable as their faith was the readi-

ness with which they built the house with their own hands as far as they were able to do it.

The year 1906 will be memorable for the gracious work of the Holy Spirit in the Telugu churches, an account of which is reserved for another chapter. The year 1907 was noted for the unrest that swept over a large part of India. So far as our part of the country is concerned, Cocanada was the place where the movement was most felt. Considerable damage was done to the English Club House by a mob, but no property of the Mission was injured in any way. As the cry of the agitators was for everything Indian as opposed to what was foreign, some people became more zealous for Indian religions as opposed to Christianity. On the other hand caste has been seen by some as an obstacle to the realization of national aspirations, and hence as a thing to be put away. The disfavor shown to that which is foreign has opened the eyes of some evangelists living on Canadian money and led them to encourage the churches to make a brave effort for self-support. This result of the unrest is proving a great blessing to the Christians.

Good results from the unrest.

IX.

THE REVIVAL

The early years of the twentieth century have been marked by a longing for revival on the part of very many of God's people in many parts of the world. It is said that prayer for a world-wide revival began at the Bible Training School at Chicago in 1899. This petition was definitely adopted at the Keswick convention in England in July, 1902; and in June of the same year a prayer circle was formed at Kodaikanal, a hill station of South India, where many missionaries were resting for a few weeks in the hot season. The publication of a prayer circular was begun then, and has continued up to the present time. Mr. Chute said in his report: "Our stay in Kodaikanal gave us a real spiritual freshening. A spirit of prayer was originated which affected not only the missionaries assembled, but also their fields." Mr. Laflamme also was greatly stirred by his contact with others at Kodaikanal. Speaking of the evangelistic campaign in Cocanada in 1903, he said: "Our aim is to fill the minds of the people with gospel truth, and thus prepare them for the great revival of God's grace in their midst for which we daily pour out our hearts to God in prayer, and which we believe with all our hearts is not far distant." Just before his departure for Canada early in 1905, he wrote: "We leave with regret, **Prayer for revival.**

as we are firmly convinced that in a very little time the great revival, of which we are now enjoying the foretaste, is coming, and we long to be in it."

A local revival in 1902.

In his report for 1902 Mr. Davis tells of some very sore troubles in the early part of the year, followed by a time of great blessing in the last quarter. He was on his way home from a short tour and planned to spend Sunday morning at a village called Tapeshvaram, and go down the canal to Mendapett for the evening service. When he began to preach in the morning a strange feeling of joy came over him. Then the fountains of his soul were broken up and he spoke as the Spirit gave him utterance. The thirteen Christians were soon down on their faces weeping violently over their sins. Then while some of them were praying, Mr. Davis felt constrained by the Spirit to tarry there, although it was harvest time. Meetings were held at night from eight to ten o'clock, and every morning the Christians gathered in the little school house at five o'clock and prayed till daylight. All day long they were busy in the fields. At the close of the first meeting the Christians said they would not eat till they had prayed on the verandas of their heathen relatives, and told of Jesus and his power to save; and they kept their promise. Similar meetings were held at two or three other centres, and a good many people professed faith in Christ.

The Revival in India.

A Welsh Mission in Assam was the first to experience a revival similar to that which was visiting Wales. It began in March, 1904. After most of the Christians had been cleansed and blessed, thousands of the heathen were saved. Then in

July, 1905, a great blessing came to the women and girls in the homes in Western India under Pandita Ramabai's care. In the American Baptist Telugu Mission Atmakur received the blessing in October, 1905, and Nellore and Ongole and many other stations in July, 1906, and the following months.

In our Mission there was a foretaste of it in two regions on the Akidu field in September, 1905. Mr. Chute wrote: "We have seen a little rift in two places on the field where there seemed to be a special manifestation of God's power. The first was Nindrakol, where some of the workers of that region gathered to hold special meetings with the Christians for three days. From the first meeting some were convicted of sin and cried out in agony of soul for forgiveness, after which a great joy came into their hearts." There were even greater manifestations of the Spirit's working in the Pedda Kapavaram Church. Miss Morrow was led to visit the villages connected with it, and to hold meetings, aided by the pastor and one of the teachers. Deep conviction of sin was experienced by many. In one village especially the revival spread so that it was the subject of conversation at every house. Some were seized with such fear that they could not sleep at night, and had no peace until they confessed their sins openly and received forgiveness from God. Then they were filled with joy, and accompanied the missionary and the pastor to other villages to testify of what God had done for them.

A foretaste in 1905.

Several of our missionaries refer to the Revival as they saw it at Chettipett, a station of the Go-

The Revival in a neighboring Mission.

davari Delta Mission, where Mr. and Mrs. E. S. Bowden have worked for many years. Miss Priest wrote: "At the beginning of August I went to Chettipett to see the working of the Holy Spirit there. The agony of conviction and the joy of pardon could not be accounted for apart from the Spirit's work. Isaac and Pastor Peter of Yellamanchili were with me, and four workers were there from the Akidu field. And such wonderful meetings! Sometimes the whole company prayed aloud together, yet there was no confusion. It sounded like the waves. And at times some would cry out in such agony. It was as though the Spirit took them into the Lord's presence, and the sight of their sins made them forget everything else, and they cried out. One of the Akidu men was convicted, and after crying for a long time, while confessing his sins, he fell on the floor and lay unconscious for hours. When he regained consciousness his first words were a hymn of confession, and as he sat up and began to sing such a joy filled the place. Mr. Bowden asked us to sing a hymn beginning 'Sing songs of Victory to Jesus,' and for a while we had a real taste of the joy of heaven. Each of our men was broken down before the Lord, and such meetings as we had on that boat every morning! Hours seemed nothing."

The Revival begins at Akidu.

The Revival began almost simultaneously at Akidu and Yellamanchili at morning prayers on Saturday, August 11th, 1906. Mr. Chute's account of this wonderful work at Akidu is as follows: "On our way to Conference at Cocanada we stopped for a few hours at Chettipett, and were

surprised and delighted to find a great work of grace going on among the Christians there. We stopped again on our way back, this time for a day, and after seeing something of the Spirit's work, we asked three of our preachers to go to Chettipett. They went and were all blessed. Two of them were from Akidu. They returned on Thursday, and on Saturday morning when at prayers for the people living in the compound, Pantakani Annamma, the oldest Biblewoman, suddenly cried out during the exposition of the lesson read, 'I am a sinner,' and fell over with her head on the floor. Then we all bowed in prayer, after which we dismissed the meeting, while the pastor, one of those blessed at Chettipett, remained to pray and help us with the Biblewoman. As soon as she had recovered somewhat she began to weep and confess her sins, some of which had been covered up since Mr. Timpany's time.

Mr. Chute's account.

"Meanwhile the people were gathering again, and feeling that God was in our midst we continued in prayer till two P.M. Just then Miss Robinson and Miss Selman arrived from Chettipett, where they had stayed for a few days on the way from Cocanada. When Miss Selman's servant, who had been blessed there, began to tell his wife about his experience, she became convicted and began to cry over her sins. The people who had just left the other meeting gathered at the servant's house, and continued in prayer. Several were smitten and confessed their sins. The work went on here with the people in the compound for ten days before the workers came in, and I think

that every soul was blessed. They had all been broken down in great sorrow for sin, and confessed fully all the secret sins of their lives. Then the workers came for the monthly meeting on the 21st and the work began among them immediately.

"As the work went on the Christians from the villages near Akidu began to come. The three daughters and one son of David of Kalisipudi, who are all married, have had a great blessing. They came here on Friday, the 24th August, and cried out in anguish for sin; and that night, when they went back to their village, the whole family was broken down, and a great wailing and praying went on in that house all night.

"It has been a matter of common remark among all missionaries in India that the people never seemed to have any real conviction of sin. That is a thing of the past now. The power of conviction in many instances has been overwhelming. The anguish of soul passed through has been terrible to witness. Often as we saw them begin to sink into their awful darkness, we seemed to go down with them and accompany them through till they emerged into the light, when we felt like heaving a great sigh of relief.

"A very marked feature of the meetings was soul-burden for individuals who were prayed for by name. The pointed and personal character of these prayers smote souls as though everyone was reading the secrets of their lives. The burden became intolerable, and they cried out for mercy and forgiveness.

"As soon as one was smitten by the Spirit he realized that he must get rid of the dark secrets of his heart, if he was ever to have any peace of mind again. One of the teachers took three weeks to get rid of his awful load. Early in the meetings he had confessed many sins, but said that there were others that he could not tell then. He looked the picture of woe as the days went on, and the last struggle was terrible."

Miss Selman's account.

Miss Selman tells of the work in one or two villages. She says: "In one where the Christians were cold and ignorant, a woman when called to come to the service answered carelessly: 'Oh! I may come when I have finished my work.' Before she finished her work she began to tremble, and when she started for the chapel her knees knocked together so that she could scarcely walk. She came in unnoticed by us and sat down. In a few moments she stood up, and uttered a scream, 'Oh, Holy Spirit!' and fell on her face on the floor, where she lay apparently unconscious for some time. Then she began to weep and to pour out a great confession of sin."

In another village the teacher, who was longing to see his people blessed, begged Miss Selman to visit the place. After a hymn and the reading of Scripture, the pastor, who had accompanied Miss Selman, stood up to speak, but he had said only a few words, when one of the oldest Christians fell on his face sobbing out, "Oh, I am a sinner, I am a sinner!" In a short time nine were u der deep conviction, and for two hours the agony of soul was awful to witness. Prayer and the reading

of passage after passage from the Bible brought victory, and God gave them all the joy of forgiveness.

Trials as a preparation for the Revival.

So far as our Mission was concerned both the missionaries and the Christians were prepared for the blessing by months of trial preceding it. In the hot season the heat was terrible, and cholera began before it was over and slew its thousands. Dr. Woodburne, of Yellamanchili, was with his family at Coonoor on the Hills, and so escaped the extreme heat. But he did not escape trial of another kind. He went for rest, but from the day he arrived till the day he left he had to attend sick missionaries, and the work was so heavy both day and night that his strength was taxed to the utmost. Speaking of the troubles at Yellamanchili he says: "On returning from Coonoor at the beginning of July we found a good many troubles awaiting us. Cholera was raging, and on the very first night after our arrival one of the Christans was attacked and afterwards died. Others were suffering from various ills, and the little rooms at the hospital were soon filled with sick Christians. Miss Murray also took sick with typhoid fever on the fifth day after our return. Besides all this there were troubles among the Christian workers. We were thus driven to prayer as the only source of comfort and hope. First the Lord gave us the exhortation and promise in Phil. 4: 4-7, and then came the Revival.

"While at prayers on Saturday morning, August 11th, the Spirit of God fell suddenly upon the worshippers, and they were smitten to the

ground, and began to weep and wail under the most awful agony for sin. The Telugu pastor had returned from Chettipett that morning, but had not yet had an opportunity to tell what he had witnessed of the Spirit's working. After about an hour conviction was followed by confession. And truly terrible were the confessions as the Spirit probed down into these hearts. It is not for us to repeat the sins that were confessed, but suffice it to say that we have had abundant proofs that the convictions and confessions were genuine, for in many cases mysteries of long standing have been cleared up, stolen money and goods returned, and quarrels of all sorts settled. Every day since it began, restitutions and reconciliations are being made. The work of the Spirit is very thorough. Some who make apparently complete confessions and receive a measure of joy and fulness of blessing, become convicted of things as sin which they had never seen as such before, and come back to make confessions and restitutions again and again.

Dr. Woodburne's account of the Revival at Yellamanchili.

"The meetings last from five to ten hours, and some even longer. Yet no one gets tired, and the people are loath to leave even at the end of such sessions. There is no order of service, no leader, no sermon in any meeting, except the divine order of the Spirit as He leads. Sometimes waves of prayer sweep over the people and all will be praying at once, each apparently unconscious of the presence of others. Then suddenly some heart will be broken with conviction, and the whole place will be shaken with sobs as the strong crying and tears of the penitent mingle with those of others

in intercession for pardon. Again a mighty impulse will lead one after another to read or quote passage after passage of Scripture, each one a comment on the others, and yet without any word of comment from any one present. As this goes on, sometimes they will begin to sing, and such singing I never heard in India before. Song after song will be sung with the most hearty accord. And so it goes on in each service, from prayer to confession or song or Scripture, as the Unseen Hand leads unhindered. It is truly marvellous and beyond my power to describe. Be it noted that there has been absolutely no human instrument in this wonderful visitation. We missionaries have taken no part in it except to pray, and not even that in public, for the first day or two. We have been restrained and impressed that we must keep hands off.

"I bless God that He has let me live to see this day. It is worth all the rest of my life to have lived to see what we are witnessing now."

On the very day on which the Revival began at Akidu and Yellamanchili, Dr. Brown, the Secretary of the Foreign Mission Board, and for some years a missionary in India, and Messrs. Laflamme and Craig, who were in Canada on furlough, poured out their hearts in prayer together. asking the Lord to graciously visit our Mission in India, and especially Yellamanchili and Cocanada, and Akidu and Vuyyuru, the fields with which they had been most intimately connected. To the writer it seemed a very tender thing for the Lord to bring those at home into such sympathy with the great

work He was doing in India. Letters were afterwards received by Mr. and Mrs. Craig from some who wished to confess deceit they had practised or thefts they had committed. One young man made it all seem very real by enclosing India postage stamps for eight annas or sixteen cents, the amount of which he had defrauded the Mission.

Miss Baskerville took charge of the Telugu Girls' School at Cocanada on July 1st, 1906, after an illness that had made a long rest necessary. In telling about the Revival she says: "Coming back into the work with courage and strength at rather a low ebb, the difficulties and discouragements seemed manifold, but these dwindled into something like insignificance in the supreme joy of seeing and experiencing the Revival. On August 14th the Spirit came into our midst with power. About one o'clock the sound of crying was heard. It began amongst the little girls, who had met to read and pray. Such a conviction of sin took hold of them that they began to weep and cry for mercy and pardon. The Spirit came upon some of the older ones too, and it was a scene I shall never forget,—those girls writhing upon the floor in physical anguish, calling upon God and confessing their sins. Miss Pratt and I had gone out as soon as we knew what was going on, and after a couple of hours Dr. Smith came and later Mr. Ralph Smith; but we were able to do very little. We had just to stand aside and let God work. It is a remarkable thing that so much of the Spirit's work in India has been among the children in the schools."

The Revival at Cocanada.

Miss Baskerville's account.

Miss Pratt's story.

Miss Pratt in writing about the first day, said: "After two hours one little girl received the Spirit, and at once began to agonize for the other girls and for the church." In regard to the second day she said: "About seven-thirty P. M. we heard a great noise in the school compound, and hurried out. They had put their mats outside and gathered for prayers, when the Spirit came and convicted them of sin. All the girls were touched, and were in great agony. One little girl, who has received the Spirit, was sitting in the centre, pleading for the others. The meeting kept up till midnight."

Dr. Smith's account.

Dr. Smith wrote as follows: "On Thursday night (August 16th) the regular prayer-meeting was held in the chapel. At least we began to hold it. After a hymn had been sung, I prayed and read a chapter and tried to explain it, and then asked two or three to pray. While the second one was praying, there suddenly broke out a tumultuous wailing like the roar of a storm, as all the school girls at one time began to pray to God for pardon for themselves and blessing for others. Then the little girl fell into a trance again and writhed on the floor while she pleaded with God's Spirit to come upon us all. Then she began to confess her faults publicly, but one of the ladies stopped her and said, 'Why do you tell them all again here when you've told them already in the school?' At once the crying and the prayers of the girls stopped as if an electric current had been turned off, and the people went home in sorrow.

"Friday night at 6.30 the meeting began again and continued till 1 A. M. I got out of the

leader's chair, as it was plain that God was leading things Himself. One big girl got up and began to recount her sins as if God was right there showing them to her. Now and then she cried 'I cannot bear to see,' but one by one they were forced upon her memory and she had to tell them out. Then she seemed to be filled with the Spirit and called on others (some by name) to let God glorify Himself in them. They stood up and wept and trembled and told all the secret sins of their lives. It seems as if they had never acknowledged these things to God before, and now He made them acknowledge them openly.

"On Sunday, meetings ran from 8 A.M. till midnight, with only a break of half an hour. Oh! the desperate wickedness that God dragged out of those hearts. Some students from the Seminary at Samalkot came out of curiosity, and right there suddenly, after they had sat and criticized and scoffed in their hearts, the Spirit caught them and stood them up and broke them to pieces before us all till they also confessed and received pardon and fulness."

Mr. Ralph E. Smith's story.

Mr. Ralph Smith in writing of the meetings on Saturday, September 15th, said: "Saturday saw a very wonderful meeting in the Telugu church here in the Compound. A man who had been acting as colporteur on the Ramachandrapuram field for a long time, had been attending the meetings, and had often spoken and read from the Scriptures, and one day said in his testimony that he was living in complete victory over sin, and expressed the joy that this movement in the

Cocanada church had given him. Saturday night the hand of God was laid upon him, and he arose and asked for prayer that he might be able to confess his sins, and then he began to do so. He had difficulty in holding himself in, and covered his face as he told of all his horrible adulteries and thefts and lies. His voice broke as he told of his adulteries, for he said that his wife, who had committed suicide a short time before, had done so on account of them. And then his voice broke altogether and went up in that awful scream of terror and horror and repentance, as the full enormity of his trangression broke upon him, and he fell in a heap on the floor, crying and wailing and beating his breast in the most heartrending way. I felt like the apostle John in the isle of Patmos—as though I could fall prostrate on the floor before this August Presence. I never before was so awed and bent. I had read two verses before coming to the meeting, and these now came back to me. One was, 'It is a fearful thing to fall into the hands of the living God.' I shall always hereafter think of it in connection with this man, The other was, 'In all their afflictions He was afflicted.' And when I saw that man writhing on the floor, I thought of that other form in the Garden of Gethsamene writhing and struggling in a similar agony. And I know that both were struggling for the same thing—sin, One for our sin and the other for his own. Oh, that in these awful days I might thoroughly learn what sin is!"

So far as the English work was concerned the Revival began among the girls in the Timpany

School on Monday, August 22nd. Mr. Smith's account of the first days is as follows: "Wednesday night brought us to our weekly prayer meeting at the English church. I went down with a strange uncertainty. Which way would the stream turn? The movement in the Timpany School had apparently quieted down. I was there on Monday, and while talking with Miss Folsom on the veranda, I was told that the girls were in one of the rooms praying, and suddenly there arose the sound of weeping and loud cries. It continued for some time and was still going on when I came away. But afterwards I hear that all their times of prayer became very quiet. Well, I gave the meeting to understand that I was not going to lead it, and left the chair at the front empty, to remind them that the Spirit had control of the meeting. There seemed a great desire to pray, and the girls poured out their hearts in the most intense and pleading prayers that I have ever heard from them, many confessing their sins in their prayers."

The Revival in the Timpany School and the English Church.

The principal of the Seminary, Mr. H. E. Stillwell, in writing of the Revival there, told of the trouble that preceded it. Fearing that cholera might come through some of the boys returning from their homes after the vacation he had all the dormitories fumigated. But within a week of the boys' arrival one was attacked. Each day saw a new victim till four were down. There were twenty other incipient cases, which they succeeded in controlling. Only the first four had to be isolated. But the other boys were afraid to watch by

Mr. H. E. Stillwell tells of the Revival in the Seminary.

the sick. Mr. Stillwell says: "It was only when I turned nurse myself and spent hours every day and half of many nights in the little stuffy rooms with the agonizing sufferers, that four boys mustered up courage to help. In all four boys died of the cholera; half the boarders ran away to their homes, a dozen being too frightened to return at all. Afterwards we found that God had been preparing for the Revival."

On Sunday, August 19th, Mr. Stillwell preached on the broken and contrite heart. He says: "The sermon was undoubtedly God-given as a preparation for what was coming. On Tuesday evening during the study hour a student suddenly fell down writhing on the floor in an agony of conviction of sin. Study was abandoned, and all that evening he panted and agonized in confession. I had never witnessed anything like it before. If there was not a terrible struggle between the Spirit and the powers of darkness in that young man's heart, I do not know how to explain his experience. Next day the meetings went on for nine hours in the chapel, and in the intervals in the boys' rooms. Some boys slept scarcely at all for five days. Hour after hour it continued with students sobbing over their sin as though their hearts would break, and with others striving to confess and sinking helplessly back without confession as though all the powers of evil were dragging them down. There were great gusts of wailing, with hymns of praise pealing in amidst the agony of confession until it won its plea. Out of one hundred and twenty-five in the school there

were probably not a dozen boys or young men who were not touched. Thefts were made good, quarrels made up, and all manner of wrongs righted. It was a frequent thing to hear some one who had sobbed out all the faults he could remember, cry in conclusion, 'Lord, who searchest all hearts, if I have forgotten anything, bring it to my remembrance and I will confess.' Bibles seemed to be in everybody's hand and wonderful beyond imagination were the quotations.

A tempestuous scene.

"There were tempestuous scenes too, but God controlled the storm. A dull unreceptive fellow arose and confessed to sinning with the wife of another student. That student, though wonderfully used of God, forgot himself, was on his feet in a flash, and with arm raised high above his head, cried passionately, 'I curse him, I curse him.' Another pulled his arm down, whilst the meeting broke into a tremble of sobbing prayer. Immediately the enraged young man felt it, and hastening from one to another of the kneeling boys, he touched them gently, pleading, 'Don't cry.' When they rose from their knees, he strode across to the thick-headed fellow, and taking him by the hand said humbly, 'I sinned ; forgive me' whilst the dull fellow shivered from head to foot, and was voiceless in choking weeping. It seemed as if nothing could withstand the Holy Spirit present there.

"One final word. The sins confessed were black as night, and fearfully gross. But we need to remember that whilst we have had revealed to us the few instances in which Christians have fallen woefully low, we have not had revealed the thous-

and cases in which they got the victory over temptation that so awfully besets them."

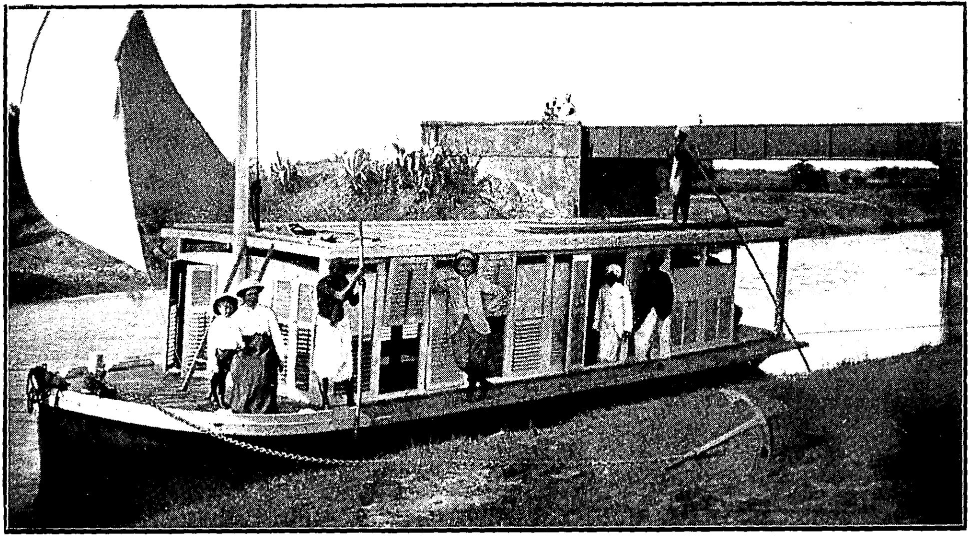
Meetings in October. In accordance with a custom observed for some years books were laid aside for four days in October, and all met to wait on the Lord and hear His messages through His servants, Messrs. McLeod and J. R. Stillwell, each of whom gave one address daily, while the evening meetings were left open for prayer, praise, confession or testimony. About thirty-five workers and members from the Peddapuram field were also present. The majority of these and some students, who had arrived after the Revival, were led to make things right with others and with God. Also some, who had been in travail of soul during the preceding month, came into light and peace. These meetings to a large degree completed the work of the Revival. Nine were baptized on the last day.

Mr. Cross on the Revival at Vuyyuru. Writing of the Revival at Vuyyuru Mr. Cross said : " On September 5th our monthly meetings with the preachers commenced. At the evening meeting while we were praying a woman began to sob, and was soon weeping and confessing her sins. After that the father of two boys who had been in the Revival at the Seminary stood up and expressed surprise that the children had been blessed, while he and other grown up people present had not. The thought of it seemed to overcome him, and he broke down and wept. Soon others were sobbing at the thought of their sins. Two days later several confessed their sins openly and some of them were dreadful sins. It was heartrending to see their sorrow. Two after confessing fell down

unconscious, one of whom seemed dazed for several days, saying there was a great light before his eyes. This meeting continued from seven till midnight. The next day the Spirit seemed present in greater power than ever, men, women, and children, sobbing and wailing, poured out their confessions and cried aloud for forgiveness."

Miss McLaurin's account.

Miss McLaurin also wrote about this work of the Lord: "Where everything is comparatively still, as it is here, to have a big dignified man or a timid shrinking woman get up and with shaking body, gasps, and strong crying, sob out their shame and meanness, deceit and uncleanness, is to me proof beyond all controversy that God is working. What is there in these meetings to make them do it? There is nothing but prayer, an occasional hymn, many passages read without comment, and waiting. Oh! the solemn silences! Almost every worker has been touched and made to confess. They all testify to a terrible burden till they do confess. God is simply grinding it out of them. And such a wonderful experience it is to them! Many have confessed three or four different times. One young fellow confesses every day, saying, 'I have remembered another sin, or the other day I held back this sin, thinking it was so little it didn't matter, but I have no peace. I want to be cleansed of this sin too.' And everyone asks God that, if there are any more sins which they have forgotten, He will bring them to their remembrance, so that they may rid themselves of them, get forgiveness, and be purified. You never saw anything in your life so thorough as this



AKIDU MISSION BOAT—"MESSENGER OF TRUTH."

repentance. And the Scripture they remember! Even the careless young fellows ask for certain passages now. It is a great encouragement to go on teaching the Bible, for even though they seemed to forget it immediately, we see that it only lay underneath, dormant perhaps, but now it is cutting like a two-edged sword. We feel God very near these days, and even if we think any one is taking up too much time, we are loath to interfere, lest we should be quenching the Spirit. We are so thankful for what has been done, my heart is singing, singing all the time." Miss Hulet in writing of the Revival said: "Oh! those days when the Lord came so near that we were dazed at the brightness of His presence, humiliated by His holiness, moved by His mighty power, and overcome with joy at His graciousness!"

Dr. Gertrude Hulet's account.

As soon as the meetings at Vuyyuru ended, Miss Hulet went to a village called Kapileshvaram, where the pastor, with the help of the Biblewoman, had begun meetings some days previously. These meetings were continued for two weeks, the Christians waiting on the Lord daily from noon till night. Nearly all, both men and women, were convicted of their sins and got no peace till they confessed them.

Four among the Hindus also were smitten by the Spirit, and suffered great anguish until they had confessed their sins. The first of these was a boy twelve years of age, who had been attending the Sunday School conducted there by some of the Boarding boys. He had not been long in the meeting when he began to cry, and shortly after-

wards fell over panting, moaning and tossing his arms about, as though passing through a great struggle. After almost an hour spent by the others in prayer with an occasional exhortation from the Word of God, he grew quieter gradually, and then suddenly rose, as though hurrying through a hard task, and confessed his sins with tears. The other three dealt with by the Spirit were young men.

The Revival at Tuni.

Speaking of the work at Tuni Mr. A. A. Scott wrote: "For about a month beginning with August 19th, meetings were held almost every day, and from the very beginning were marked by the presence of the Spirit. One after another almost all the workers and a number of others were brought under deep conviction and confessed their sins, some of them with great agony. God is awakening and cleansing His Church. I never had such experiences myself, not to speak of what I saw and heard from others. This Revival is a wonderful revelation of many things. The Spirit has worked where there was preparatory teaching, and there has been a very shower of quotations from Scripture. Verses one would never have thought to be in their minds are brought out with telling effect. It is a mighty incentive to Bible teaching."

The Revival at Ramachandrapuram.

Mr. J. R. Stillwell wrote concerning his field: "The Revival did not reach Ramachandrapuram till towards the close of the year. At the monthly meeting for workers in September there was deep feeling and much sincere contrition. In October the work went deeper, and broke into confession,

but there seemed to be something lacking. At the monthly meeting in December this lack was made good, especially in the closing service, which lasted from eight in the evening till two o'clock the next morning." Speaking of the confessions made, Mr. Stillwell said: "These confessions have revealed two things, at least as far as this field is concerned, and I do not think that the condition here is exceptional. The first is that some of our people have been living in sin continuously up to the very eve of the Revival, teachers and even preachers being among them. This fact has received undue prominence. The second is this, that many have lived far otherwise, having indeed long before the coming of the Revival, broken with their past. These have been living the Christian life, and doing genuine Christian service, and walking in the Spirit according to their knowledge of right and wrong. With the Revival, however, came the memory of the past with which they had broken, but of which they had not made confession, and without this confession they seemed unable to free themselves from the newly quickened memory."

The missionaries hoped that a great work of grace among the people would follow the work of the Spirit in cleansing so many of the professed disciples of Christ. This hope has not been realized as yet. But the reports of the missionaries bear testimony to the lasting nature of the change wrought in many of the Christians, and especially in the preachers and Biblewomen and other workers.

Dr. Smith, writing of the Revival at the end of 1906, said: "What does it mean to us? It means

to those who hearkened to the Spirit's bidding, that they have found him present to heal and bless. It means to the Hindus who gathered in the doorways of the chapel nightly for six weeks that they have learned that God's children are not allowed to live the same life of sin that they live without being brought to confession and repentance. The line of cleavage is marked. It means to the missionaries, that having been permitted to 'stand still and see the salvation of the Lord' we have realized that the battle is not ours but God's—and though difficulties calculated to daunt or discourage us may arise as before we shall not be afraid or dismayed." **Results of the Revival.**

In his report for 1907, Dr. Smith said: "The effects of the Revival have been manifested in the largely increased attendance both at the prayer meetings and at the preaching services. The members have become more interested in the salvation of their neighbors and have worked among them more faithfully. Our evangelists have been awakened as never before to their privilege and responsibility as ambassadors for Christ."

Miss Baskerville reported that the influence of the Revival went with the girls through the year. She felt that there was something in them that responded to the teaching as never before. The influence of the Revival was seen also in an increase in the number and interest of the workers in the Sunday Schools carried on in the hamlets of Cocanada.

Dr. Woodburne reported a remarkable preaching tour made in the last quarter of 1906, with a

band of young men who had experienced the Revival. The Bible was used with new power. The missionary found it impossible to keep up with the pace set by these earnest men as morning, afternoon, and evening, they sounded out the gospel in sermon and song. Some of them were almost worn out with hard work for Christ which they had kept up for several weeks.

In his report for 1907, Dr. Woodburne said: "The awakening that came to the evangelists in 1906, regarding the heinousness of sin and the holiness of God, has produced in them a truer conception of the lost condition of the heathen about them and their responsibility in regard to them. In consequence of this three of our men have given up congenial positions and gone out to live in isolated villages on the field, in obedience to what they felt to be God's direct call to them. Moreover, nearly all the men have worked more conscientiously this year than ever before. They have bought lanterns for the purpose of holding services at night in the streets as many of the working classes cannot be reached at any other time."

Miss Selman in telling the effects of the revival said: "There is certainly a better understanding of the work of God and a deeper consciousness of what it means to be a Christian. In the past many have lightly asked for baptism, but now there is a hesitation and a looking within. Our pastors do not make the path so easy as formerly. Now one often hears quoted: 'Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father.'"

X.

EDUCATIONAL WORK

There are two reasons why educational work appeals to missionaries. It enables new converts or their children to read the Word of God; and it prepares young people, both male and female, for Christian work as teachers and preachers. For these reasons the members of our Mission have favored the prosecution of educational work. Another good result has been obtained incidentally. Many non-Christian children have attended our schools and learned the Word of God. Special work has been done also for caste girls. In this chapter we purpose telling chiefly what has been done for the children of Christians, and more particularly for the boys, during the past thirty years. **Benefits of educational work.**

In his first years at Cocanada, Mr. McLaurin felt sorely the need of a school for the training of preachers and teachers. In 1876 he had thirteen boys and young men attending such a school. About the end of that year a few girls from Christian families on the field were received as boarders; the number soon grew to fifteen. These girls resided in a rented house in Jagannadhapuram, the classes being conducted in some rooms of the same building. A large number of day-pupils also attended. Mrs. Chapman, a Eurasian lady, was both matron and head teacher, while Mrs. Mc- **Boarding schools opened in 1876.**

Laurin visited the school every week to examine the pupils. We have told in Chapter IV. how the school was removed to the Mission compound soon after Mr. and Mrs. Timpany took charge. Jonathan Burder was head master for some years. There were then about twenty girls in the boarding department. In 1883 there were thirty, and the next year thirty-nine. In 1885 there were fifty-one, of whom fifteen were from the Akidu field, and three from Tuni. Mrs. Craig had charge of this school for about three years, and was followed by Mrs. Davis. In July, 1900, Miss Baskerville assumed charge, and has continued in that work till now. An account of the progress of the school while under her care is given in Chapter XI.

Girls' schools at Akidu and Tuni.

A boarding school for girls was begun at Akidu in 1883, the matron being a young married woman, who had been educated in the girls' school at Cocanada. When Mr. Craig went on furlough in 1884, the girls were sent to Cocanada. The school was reopened at Akidu in 1888 under the care of Mrs. Craig, who continued in charge till 1896, when Mrs. Chute, M.D., took up the work. In 1899, a boarding school for girls was opened at Tuni under Mrs. Garside's care, and was continued for several years.

Policy regarding boarding schools.

When the Seminary was opened in 1882 it was decided not to have boarding schools for boys and young men at the various stations, so as to leave the way clear for the opening of schools for girls. It was not thought wise to have boarding schools for both sexes at any station. It was supposed that boys could be prepared at the schools in the

villages to enter the Seminary. In 1893 this policy was reversed. It was decided then that the Girls' School at Cocanada, should be the only one for our Telugu Christian girls east of the Godavari River, and that boarding schools for boys should be opened. It seemed impossible to avoid having schools for both sexes at Akidu and Vuyyuru, these stations being far from one another as well as from Cocanada. In 1894 schools for boys were opened at Vuyyuru, Ramachandrapuram, Peddapuram, and Narsapatnam, and a department for boys was added to the Girls' School at Akidu. After Mr. Barrow's death the school at Narsapatnam was closed, and one was opened at Yellamanchili in 1896, in its place. In 1903 this was united with the Boys' School which had been opened at Tuni when the girls were sent to Cocanada. The school at Peddapuram was also closed and the boys were sent to the Primary department at the Seminary.

Opening schools for boys.

Boarding school at Vuyyuru.

For many years the Vuyyuru field depended on the Girls' School at Akidu, but the result of this plan was not encouraging. Up to 1900 only two girls had passed the Primary examination. It was therefore decided to send the boys to Akidu in 1901, and open a school for girls. This plan failed in regard to the boys; hence in 1903 both sexes were allowed to attend. Mrs. H. E. Stillwell had the oversight of the boarding school all the time of her stay at Vuyyuru. Then Miss Hulet had charge of this work for two years, after which Mrs. Cross took it up. While every year has brought some fruit, 1905 was a time of special

joy, as seventeen boarding pupils and three day pupils professed their faith in Christ. Partly in order to give the older pupils some Christian work, Sunday schools were started in 1904 in five villages, most of them nearly two miles distant. Work was begun in two more villages later.

Boarding school at Akidu.

For many years the school at Akidu could not procure well qualified teachers. In 1902 this defect was remedied, and the school was recognized by the Educational Department. In 1904 as many as thirteen pupils passed the Primary examination. To show the eagerness of the boys for education Mr. Chute reported in 1901 that nine had supplied their rice when they could not be received otherwise; and also that the fees for 1902 amounted to one hundred and twenty-one rupees. Miss Robinson took charge of this work at Akidu at the beginning of 1906. Some interesting items are reported in the story of her work in Chapter XII. Including those in the boarding school at the Seminary there were one hundred and seventy-five boys and one hundred and twenty girls in the boarding schools in 1907.

Miss Robinson in charge at Akidu.

Village schools.

While the boarding schools are so necessary for the education of those who are to become workers, the village schools are just as necessary for the success of the work. A great many boys and girls have learned to read in them. From these boys some have been selected to go to the boarding schools, and from the latter a chosen few have gone to the Lower Secondary department of the Seminary. In 1907 there were one hundred and ten village schools with an average attendance

of eleven hundred boys and seven hundred girls. In 1894 a new effort was made by the Government for the depressed classes. Some of our schools on the Akidu field were taken over by the Local Fund Boards, and schools for Panchamas were opened in some villages where there was no school.

Influences on day pupils. Even those who are only day-pupils in our mission schools are often greatly influenced for good. A boy and a girl who had attended the school at Vuyyuru showed what it had done for them. Their mother had gone to work on the Sabbath, and when she returned in the evening they plied her with such searching questions about the fourth commandment, and showed such disapproval of her conduct that she then and there determined to abandon Sunday labor once for all. It is the work for the children that gives the brightest hope for the future.

At one of the monthly meetings at Ramachandrapuram the teacher of a school in one of the villages told the story of a girl from a heathen family who had attended his school. She was stricken down with cholera, and realizing that she was going to die she told her parents that Jesus was calling her, and asked that her body should be given Christian burial, This child was only ten years old, but she had evidently learned the way of life.

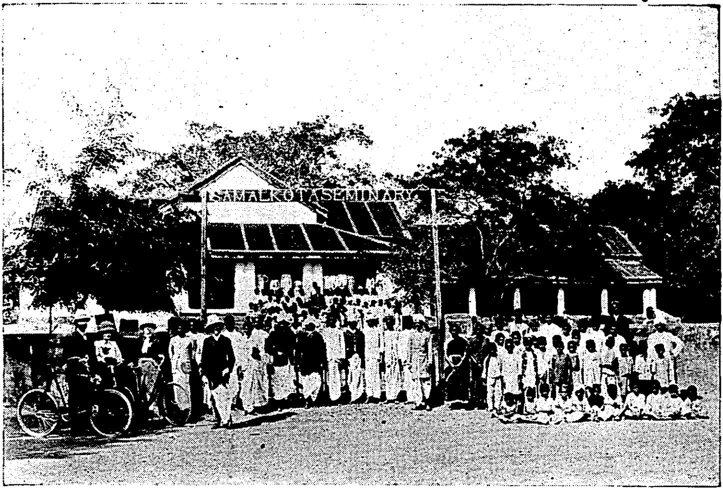
The Seminary at Samalkot. The story of the inception and growth of our educational work at Samulcotta or Samalkot, as the name is spelled now, naturally falls into five parts. The first covers the five years when Mr.

and Mrs. McLaurin were in charge, beginning with October, 1882, and ending with March, 1887. The second covers the six years beginning with July. 1888, when the Seminary was reopened after being closed for a year, and ending with March, 1894, when Mr. and Mrs. J. R. Stillwell, who had been in charge, left for Canada. The third period carries us to the end of 1898, and includes the year and nine months when Mr. and Mrs. J. E. Davis were in temporary charge, and the three years of Mr. and Mrs. J. R. Stillwell's work after their return from furlough. The fourth period covers the seven years when Mr. and Mrs. Craig were in charge; and the fifth period brings us up to the time of writing, Mr. and Mrs. H. E. Stillwell being in charge of the work.

The need of a Theological Seminary felt.

Our Mission was only a few years old when it was thought wise to open a Theological Seminary for the education of young men, who should preach the gospel or teach school in the villages. It was hoped that such a school would be of service also to the sister Mission carried on by the Baptists of the Maritime Provinces.

Mr. Timpany had had the honor of opening the Theological Seminary at Ramapatam, so that he was able to speak with authority on the need of such a school for the Canadian Missions. He read a very instructive paper on this subject at the meeting of the Union Conference in January, 1881, and the members of the Conference voted unanimously for the opening of the Seminary. Mr. Timpany secured from the Rajah of Pithapur a compound with a building that had once been



SAMALKOT SEMINARY CLASS ROOMS.

SAMALKOT BOYS' DORMITORIES.

the Mess-House of the officers of a regiment stationed at Samalkot. The building was mostly in ruins. Mr. McLaurin was appointed by the Foreign Mission Board to open the proposed Theological Seminary, which he did after spending some months in rebuilding the walls of the old Mess-House and roofing it in, and making such other repairs as were necessary.

Mr. McLaurin appointed to this work

Opening of the Seminary.

The work of arranging the students in classes was begun on October 3rd, 1882. There were seventeen men and boys and two women who took all the subjects taught. They were divided into two classes. Some other women were scarcely able to read, and a separate teacher was provided for them. The first year's work ended in April, 1883. Speaking of the obstacles met with in the work, Mr. McLaurin mentioned in his report the debasing effects of idolatry and the worship of vile gods and goddesses, and also the evil effects of learning lessons by heart without understanding them. He said: "We must teach our pupils to think and to ask the reason why."

From July, 1883, there were forty students, of whom five were women. In 1885 Mr. Timpany's death threw such a burden on Mr. McLaurin that the Seminary was closed somewhat earlier than usual, and opened again in October instead of July. The number on the roll rose at this time to sixty-two. Mr. McLaurin found that the studies as arranged in the curriculum with literary and Bible courses running side by side were more than the average student could compass. The care of the work fell on Mrs. McLaurin very largely,

especially during the first term. In April, 1886, four young men graduated, while ten were kept at home, the reason in most cases being that their help was needed in the work by the missionaries who had sent them. This year the plan was adopted of having the raw recruits study Mrs. Archibald's Scripture Catechism before entering the classes in Bible study. In July, Mr. and Mrs. J. R. Stillwell took up their residence at Samalkot as it had been decided that Mr. Stillwell should take charge of the Seminary when Mr. and Mrs. McLaurin left for Canada. The burden fell temporarily on Mr. Stillwell much earlier, because Mr. McLaurin was compelled by ill health in September to resort to Bangalore for a few weeks. In March his health failed so seriously that he found it wise to leave India without waiting till the close of the Seminary year. Mr. Stillwell cared for the work until the end of March, when the Seminary was closed, not merely for the usual vacation, but for a year in addition to that. This was made necessary by the fact that the care of the three fields—Cocanada, Tuni, and Akidu—had rested on Mr. Craig since the death of Mr. Currie on July 31st, of the previous year.

Mr. and Mrs. McLaurin leave India.

The Seminary closed for a year.

Summary of the work of the first period.

Here we may sum up the work of this first period and its results. In addition to the four graduates who went out in April, 1886, there was one a year later. Then there were many others who went home greatly improved by their longer or shorter stay in the school. One of the four graduates of 1886 belonged to the Maritime Provinces Mission, and besides him eleven men and three

women from that mission attended the Seminary in Mr. McLaurin's days. A curriculum, covering a three years' course of literary and Bible studies, and a two years' course of Theological studies, was drawn up by Mr. McLaurin in 1883, but, as stated above, the average student was not able to follow it. So little had been done for the education of our boys and young men that the opening of the Seminary may almost be regarded as the beginning of earnest work along that line. The school was in reality a boarding school for boys and young men with some classes in Theological studies for the more advanced students.

The first Christian teacher who helped in the Seminary was Indla Philip, a pastor from the Ongole field. He remained till the end of the second year in April, 1884. When he failed to return in July a teacher from Tuni was taken on in his place, and when this man left, Mr. Jagannaikulu succeeded him in July, 1886, just a few months after graduating.

The Principal's wife.

The teachers and students have generally realized the benefit of having a literary society in the school. The first one was started in 1885 at Mrs. McLaurin's suggestion. This lady, like her successors at the Seminary, assisted by teaching at one time English, at another the Bible, as well as by her general care of the boys and men, and the wives of the latter, in whom she took a special interest.

The Seminary was reopened in July, 1888, after its doors had been shut for a year. It has continued its noble work since then without a

Mr. and Mrs. J. R. Stillwell in charge. break. Mr. and Mrs. J. R. Stillwell, who were in charge till they went on furlough in March, 1894, were not altogether new to the work for they had resided with Mr. and Mrs. McLaurin and helped in various ways during the greater part of a year. Some extracts from Mr. Stillwell's first report will give the reader his conception of the work to be done. "Our converts so far have come from the lowest grades of Indian life, and in the rough have neither intellectual force, moral influence, nor spiritual power. Therefore, the simplest elements of knowledge, the first principles of morals, the very rudiments of spiritual instruction must be furnished, and these are best supplied by some such training institution as the Seminary. It is not so much knowledge that we must bequeath to these chosen workers, as character. By reproducing ourselves in them, in so far as we are like Christ, we shall live when our names are no longer remembered, and have a part in the birth, formation and building up of Christian India long after we have quitted the stage of action."

Miss Hatch. Miss Hatch began work in the Seminary in February, 1889, and took charge of most of the classes in the Bible. Mr. Stillwell said in his report that she had "given the boys some new ideas of Christian work in the town, besides being a large factor in everything planned, agitated and done." Again, in his report for 1893 he said that Miss Hatch, who was then in Canada, had spent four years in Samalkot, during which she identified herself with every department of the

work, taught in the Bible department, organized and conducted the village Sunday School work, had charge of the correspondence with the Circles in Canada, and rendered efficient help in many other ways.

School organization. Some very important changes in the organization of the school took place during this period. The boys and young men of our congregations had so few educational advantages that provision had to be made in the Seminary from the first for those who knew very little. Not only did the regular course begin with the second class, but it was found necessary also to have a preparatory class. There were three years of Bible study, the pupils of each year being at the same time in the second, third and fourth class in the Literary department. **Literary and Theological Departments.** Until 1889 there was only one year in Theology, the young men in this class being in the fifth class of the Literary department. In that year a second or senior class in Theology was begun. Several new text-books became available about this time. These were a Bible Geography, a book on Homiletics by Mr. Boggs of the Ramapatam Seminary, and one on Moral Philosophy by Mr. Currie. In 1889 Mr. Stillwell published "Outlines of Theology," in Telugu, which was used for many years in the Seminary. In 1892 a seventh class was opened, this being called also the third form of the Lower Secondary department; and from July, 1893, the work at the Seminary was divided so as to include a boarding school for boys and young men, and a Theological school for those who seemed to be fitted by

grace for the ministry of the Word. It was felt that there was a great need for Primary teachers in the villages, who could give sufficient instruction to enable some to read the Bible. Then it was considered wise to carry the brighter boys through the three forms of the Lower Secondary department. In the Theological department the curriculum provided for four years; but men who had passed the Primary examination were permitted to enter the second year class, while those who had taken the Lower Secondary course were admitted to the third year class. This plan of organization was found so suitable that it has continued to the present time.

Christian teachers.

Mr. Stillwell found it very difficult to secure Christian teachers, whom he could regard as permanent additions to the staff. In 1890, Mr. N. Abraham, a matriculate whose church membership was in the Godavari Delta Mission, took up work in the school, and in 1893 Mr. Stillwell sent him to Serampore for a three years' course in Theology, in the English Baptist Mission's institution there. In 1893 there were five Christian teachers for the boarding school and three for the Theological classes, Mr. Jagannaikulu being one of them, besides two women teachers for the women's classes.

Class-rooms built.

During the five years of Mr. McLaurin's principalship and the first year of Mr. Stillwell's the class-rooms were under the same roof as the dwelling-rooms of the missionary and his family. Mr. Stillwell had the privilege of erecting a separate school-house, which was opened on the first Sunday

in September, 1889, and added much to the comfort of all. Moreover, three houses for teachers were erected before the end of the year. In 1891 six houses for students were built, and during the hot season of 1893, the material equipment was completed by the removal of the teachers' houses and those of the boarding boys and married students to an adjoining compound.

Mr. and Mrs. Davis were in charge of the Seminary during the second half of 1894, and the whole of 1895. Besides keeping up the work as they had received it from their predecessors they succeeded in beginning a class in laundry work in 1894, so that the boys and young men might learn to wash their clothes themselves, and not be dependent on the washermen in the villages. In February, 1895, Mr. Davis began an Industrial School or to use a more modest name, a class in carpentry. In regard to the spiritual state of the students he wrote: "We think that the Seminary is the warmest spot in the mission, and that the students have more spiritual life than the pastors and evangelists." **Mr. and Mrs. Davis.**

Mr. and Mrs. J. R. Stillwell resumed charge of the Seminary after their return from Canada, and were permitted to continue in the work for three years, that is, till about the end of 1898. All the departments of the school were continued during this time. Mr. N. Abraham returned from Serampore, and took his place on the staff about the time of Mr. Stillwell's return. Near the end of November, 1898, Mr. Stillwell became very ill, and had to leave for Coonoor. On his return **Mr. J. R. Stillwell's second term.**

he attempted to work at Cocanada but found it necessary to leave the country.

Mr. and Mrs. Craig.

Mr. and Mrs. Craig who were caring for the work at Peddapuram during the absence of Mr. and Mrs. Walker, were requested to take up the work at the Seminary, which they did at the beginning of 1899. They were permitted to continue in it till the end of 1905, a period of seven years.

Mr. Stillwell had been desirous of dropping the classes in the Primary department, and having only the Lower Secondary department for the boys in the boarding school. But when Mr. and Mrs Craig left Peddapuram they took that station boarding school with them. Then in 1901, a Training school for teachers was added to the other departments at Samalkot, and the Primary department had to be continued in connection with it. The staff of the Training school consisted of a head master, a drawing master, and a gymnastic instructor, who were all Hindus. But in 1903 one of our Christians became qualified to act as gymnastic teacher, and the Training school began the next year with a Christian head master, who had been helped by the Mission during several years of study in the college at Ongole. It was expected that there would be two classes in the Training school; one for teachers who had passed only the Primary examination, and the other for those who had passed the Lower Secondary examination; but so few of the latter seemed to be available in our Mission that the benefits of the

Training school for teachers.

school were confined to teachers of the Primary Grade until 1907.

The Theological school did not flourish during this period, the number of students sent by the various missionaries being remarkably small. One reason for this seemed to be a reluctance on their part to send poorly educated young men, while at the same time there was a scarcity of men who had taken the Lower Secondary course. When the writer took charge in 1899 there was a Senior class of six men, but in the Junior class there were only three men besides four women. This latter class was smaller in the second term, and at the beginning of 1900 only one man presented himself for the Senior class. He was allowed to go home and devote himself to preaching. In 1902 and 1904 there was a fairly good attendance. Small classes in Theology.

On the other hand, good work was accomplished in the newly established Training school, of which we have written above, and in the Lower Secondary department of the boarding school. In 1899 there were only twenty-eight of our own boys in the Lower Secondary department, while in 1905 there were over sixty; in the previous year there were sixty-six. Although there continued to be a large number of failures among those who tried the Lower Secondary examination, yet a good many succeeded in passing fully, or else in the compulsory subjects, failing only in one or both of the optional subjects, and these they passed a year or two later. This examination was abolished as a Government examination in 1905, and Growth in the Literary Department

the Third Form boys of that year were examined by an inspector who visited the school.

More Christian teachers. During nearly the whole of this period Mr. N. Abraham of the Theological department was head master of the Lower Secondary school. The principal found it a great advantage to have a reliable Christian man at the head of this department of the Seminary work. In the years when an increase in the number of Theological students called for more of Mr. Abraham's time, he was relieved as far as possible from classroom work in the Lower Secondary department. In 1900 his brother, Mr. Israel, who had just passed the Matriculation examination, joined the staff of our school. This young man and also Mr. T. Solomon, alluded to above as the Christian head master of the Training school, had been encouraged by Mr. Stillwell to attend the High School in connection with the Ongole College; and they had been helped by our Mission while there.

A medical man. In 1901 the Seminary secured a Christian compounder through the kindness of Dr. Smith. Even though the medical knowledge of compounders is not very extensive, yet a man who desires to be helpful can relieve the principal and his wife of a great deal of work, not only in looking after the sick, but also in keeping the boys from becoming ill. The Seminary compounder's name is Mr. Boaz. He is the man who became the gymnastic instructor in the Training school in 1903.

Study hours appointed. In order to save the boys from hurting their eyes by reading with a very poor light, study hours were appointed in July, 1899, and a good lamp

was provided in the large hall of the Seminary building. This not only helped the eyes of the boys who wanted to study; it was also a stimulus to those who were inclined to neglect study. Another incentive was provided when weekly written examinations were introduced. Friday afternoon was devoted to this work.

Cholera in the boys' compound.

Although cholera was very bad in Samalkot in July, 1900, the boys persisted in bringing water from a large tank or pond used by the people of the town, instead of drawing it from a deep well that was more private. The disease entered the compound, and one of the boys died. On Sunday School day in October the question of decision for Christ was pressed on the boys who were not members, and eleven professed to have believed. Several of these ascribed their awakening to the fear that seized them when cholera came so near.

Mrs. Craig's work.

To sum up the progress made in our educational work at Samalkot during this period of seven years, we may mention first the opening of a Training School for teachers and a Practising school in connection with it ; secondly, a very largely increased attendance of boys in the Lower Secondary department of the Boarding School ; thirdly, better results at the Government examination for Lower Secondary pupils ; fourthly, the acquisition of several Christian teachers, some of whom had been encouraged in the previous period to go on with their studies. In this connection it is only right to say that Mrs. Craig not only took a deep interest in all the departments of the school, but also taught English in the two highest classes, and

supervised the teaching of this subject in the other classes. She also conducted examinations occasionally in other subjects, and thus kept track of the general progress of the school. Her experience as a teacher in Ontario for a good many years naturally fitted her for this work.

Mr. and Mrs. H. E. Stillwell.

Mr. and Mrs. Harry E. Stillwell took charge of the work at Samalkot at the beginning of 1906, and have continued in it till the present time. During their first term in India they were in charge of the Vuyyuru field where they saw perhaps the most rapid growth ever experienced on any of our fields. Their work there was to a very large degree an important part of their preparation for the work assumed by them at Samalkot. In July of their first year the school suffered from a severe visitation of cholera, and Mr. Stillwell had to do some heroic work in waiting on the sick boys personally. An account of this will be found in the ninth chapter along with the story of the Revival, which took place a few weeks later, when the Holy Spirit came in power to the Seminary.

Good classes in Theology.

A most gratifying increase in the number of Theological students greeted Mr. Stillwell when he entered on this work. In the Senior class there were seven, nearly all of whom had taken the Lower Secondary course. In this respect the class was superior to any previous one. In the Junior class there were eight men. There was a good attendance in the Training class for Primary teachers also. In 1907 it was found possible to raise this class to the Lower Secondary grade.

Improvements in the Literary Department.

Important changes took place in the Boarding School also. The Educational Department of the Government issued new rules in regard to Secondary and Primary schools, the name of the latter being changed to Elementary schools, while the former were called Incomplete Secondary schools. The rules called for teachers of higher standing, and hence the expenses of the school were greatly increased. Doubtless there has been an increase in the proficiency of the work also.

Manual labor required.

From the opening of the Seminary care was taken to see that the students were kept in touch with the people of their community by requiring of them a certain amount of daily labor. At first an allowance was given to all the boys and young men ; but after a few years all except the married students were provided with meals, which the boys themselves were required to cook. Instead of buying rice ready for cooking, the principal laid in a supply of unhusked rice, which the boys had the privilege of husking by pounding it in a large wooden mortar. These customs still prevail, the boys being divided into companies, which take their turn at the various occupations of husking the rice, cooking the meals, carrying water, and keeping the grounds clean. Something has been done also in getting the boys to learn how to wash their own clothes, while the women have been taught sewing by the principal's wife.

Evangelistic work.

Not only the Theological students but also all the others, who are members and not too young are encouraged to help in regular evangelistic work. In the earlier years the older students were sent

out occasionally on preaching tours; and after Miss Hatch started a few Sunday Schools in the hamlets of the town many of the older boys carried on this form of work. From November, 1901, six of these schools were kept up by them. In 1890 the Seminary church was organized with various committees, and this served as an object lesson to the older students. In 1900 a Y.M.C.A. was organized for them, and a Junior C. E. Society for the younger boys. For about ten years the boys have been taking the written examinations held in July by the India Sunday School Union on the lessons of the previous six months. This has proved a stimulus to careful study of the lessons.

The use of tobacco forbidden.

It is not necessary to mention all the rules in force at the Seminary, but we may say that the use of tobacco in any form is strictly forbidden. Early in 1887 some were suspended for breaking this rule; and in 1902 Mr. Craig found that a large number of the boys were indulging in the habit. The whole matter was referred to the Conference, and the punishment to be inflicted in such cases was defined clearly. At the same time a Christian teacher, who did not seem able to give up smoking, was asked to find employment elsewhere. One other rule may be mentioned. It requires all students to wear the national dress. If this rule was ever unpopular, it should be a welcome one now, when the cry is for everything Indian as opposed to that which is foreign.

The spiritual side of the work

Perhaps it is unnecessary to say that the spiritual side of the work has been pressed as eagerly as any other side of it. Some great days are

mentioned in the reports. One of these was at the opening of the new class rooms in 1889, when Mr. J. R. Stillwell preached on: "Christ is all and in all." Again in 1890 when Mr. Davis addressed the school on, "Self-support in Bassein," and urged the young men to look to the churches and not to the missionaries for their support when they went out to work, a great spiritual blessing was received.

Some troubles.

A great blessing often comes to prepare for a great trial. In July, 1890, the term was begun with a week of revival meetings. Very soon afterwards a student stole four rupees. The principal and teachers resorted to prayer, and after a few days the thief was discovered. Again, a few months after the great blessing that followed Mr. Davis' address mentioned above, most of the boys went on strike, because the principal had announced that owing to shortness of funds he would have to reduce to a small extent the help given them by the Mission. Firmness and forbearance on the part of the principal led nearly the whole company to acknowledge that they had acted foolishly.

Waiting on God.

Since 1901 a few days have been spent each year in September or October in waiting upon God, and these have been seasons of blessing. In the chapter on the Revival reference is made to the meetings held in October, 1906.

Lectures and addresses.

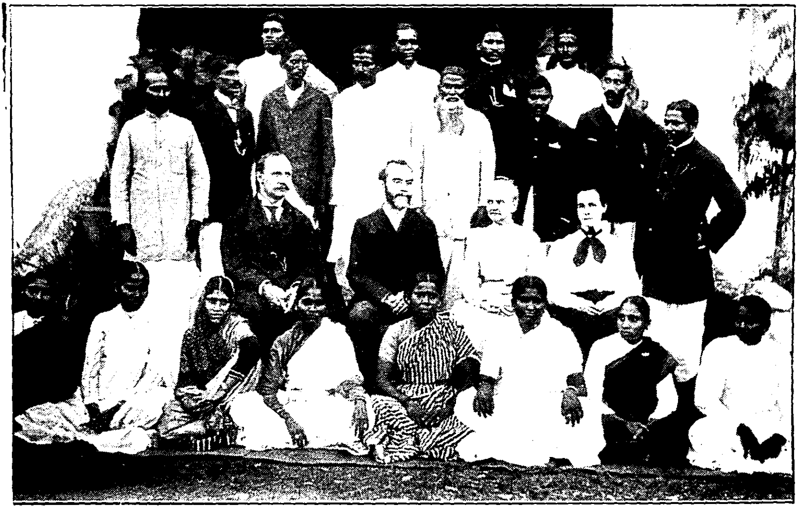
Lectures and addresses have been given from time to time by missionaries and other visitors. One of the first was given in 1889 by Mr. Craig, his subject being "The Giant Cities of Bashan." Mr. Davis' great address on "Self Support in

Bassein" has been mentioned already. In 1891 Mr. Laflamme lectured on "Triumphs of Missions," and the next year Mr. Jonathan Burder followed with a very helpful address on "Village Preaching." In 1899 Dr. Smith explained to the students the effects of alcohol on the brain and heart and other organs. In 1900 Dr. Laselle, a missionary on his way to China, gave the older boys and men a talk on "Purity of life."

The Semi-Jubilee. In October, 1907, the twenty-fifth anniversary of the opening of the Seminary was observed, when meetings were held on the 9th and 10th of that month. Twenty-four missionaries and one hundred and seventy Telugu Christians gathered to show their interest in the school. Among these were two or three from the other Canadian Mission and a delegate from the Ramapatam Seminary of the American Baptist Mission. Including those in or connected with the Seminary the attendance rose to over four hundred. Three meetings were held on each day, the general subject for the first day being "Retrospect," that for the second day, "Prospect."

On the first day the proceedings began with a devotional meeting, after which words of welcome in speech and song elicited appropriate responses from the visitors. Then letters were read from the Secretary of the Board, Dr. J. G. Brown, and from three former principals of the Seminary, Dr. John McLaurin and Messrs. J. E. Davis and John Craig. The other man who had filled this office, Mr. J. R. Stillwell, was present to speak to the assembly face to face. Pastor M. Jagannaikulu, who be-

GRADUATING CLASS AT SEMINARY, 1907.



SAMALKOT SEMINARY.
Rev. John and Mrs. Craig, Rev. H. E. and Mrs. Stillwell, the native teachers and their wives.

came a teacher in 1886 immediately after graduating and remained in connection with the school till 1902, gave reminiscences of the first years. He was followed by Mr. J. R. Stillwell, Miss Hatch, and Mr. N. Abraham, who has been for many years the principal's righthand man. He read a roll call, giving much interesting information in regard to the number of students who had attended the Seminary, and brief notices of some of the graduates and of some of those who had died while at the Seminary. The evening meeting was devoted to spontaneous reminiscences.

On the second day after a devotional meeting two of the pastors gave short addresses on "What I owe to the Seminary." Two others discussed the question as to how graduates and others can aid the Seminary. Other interesting subjects were brought before the meeting, the advisability of establishing scholarships and prizes in the Seminary being one of these. A real consciousness of their deep indebtedness to the Seminary having for the first time laid hold of some of the former students, it was not surprising that two of them offered prizes for general proficiency in class-work while several promised subscriptions toward the expenses of the school, and one gave a generous donation toward the expenses of the celebration. A strong committee was appointed to awaken an interest in the Seminary among the churches.

Graduation exercises in December, 1907.

In December graduation exercises were held and diplomas granted for the first time to the graduates in Theology. To secure a first class diploma a student must obtain a minimum of sixty per cent.

in each subject and seventy-five per cent. on the whole ; for second class a minimum of fifty per cent. in each subject and sixty per cent. on the whole, with a like reduction for third class. As a result of a searching written examination seven diplomas were granted, six being for first class standing, and one for second class. In the afternoon of graduation day each of these seven graduates delivered an oration in competing for a prize that had been offered, and at the closing meeting the prize was given to Titus Burder, a son of the late Pastor Jonathan Burder.

The roll call read by Mr. Abraham at the Semi-Jubilee meetings showed that nearly one thousand (985) persons had received instruction in the various departments of the Seminary since the opening in 1882. Of these about two hundred were non-Christians who attended as day pupils. They were mostly Sudras, Brahmans, and Mohammedans. There were also eight Eurasians and fifty-six Telugu Christian boys and twenty-eight girls who attended as day pupils. About five hundred and eighty males and ninety females have been supported by our Mission while being educated. and thirty-four men and seven women, sent and supported by our sister Canadian Mission, have received the benefit of instruction in the Bible and Theological classes.

These figures give some idea of the great work accomplished by the Seminary in its various departments ; but a little more definite information may be added. The literary work of the school was carried up to the Lower Secondary grade in 1892.

From that time up till 1904, thirty-four boys and young men have passed the Government examination; thirteen more have passed in all the compulsory subjects; while eighteen, who studied in the Third Form, were either not sent up for the examination or failed to pass even in the compulsory subjects. The Lower Secondary examination was abolished in 1905. In that year and the two following years twenty-eight boys passed at the Inspectors' examination and five were promoted.

In the Theological department fifty men have graduated, while many others have taken a partial course. In the Training school that was added to the other departments in 1901, forty-five of our own men and ten women have been trained as teachers.

Women benefitted at the Seminary.

The Seminary is not intended for female students, but a great many Telugu Christian women have attended with their husbands; and have been greatly benefitted not only by the instruction they received in the class-room, but also by their contact with the Canadian women who at various times have shared with their husbands the responsible duties of the principalship.

The town of Samalkot with a population of sixteen thousand affords almost unlimited opportunities for evangelistic work. While the caste people have not been neglected, perhaps more attention has been given to the hamlets in which the Panchamas or outcastes live. A blind Christian man named Appana, who lives in one of these hamlets, was taught by Mrs. Craig to read in 1900. The only part of the Bible available in raised letters

at that time was the book of Jonah. In 1905 when the gospel of John was obtained Appana was greatly stirred by the truths that he read in the earlier chapters, and he longed more than ever to see some of his neighbors saved. Partly through his efforts a woman of some influence received the truth, and several of her relatives attended the services with her. In 1906 there were baptisms on two occasions, and in all fourteen thus professed their faith in Christ. In 1907 eight more followed, one of them being a man who was an inquirer in the early days of the work at Samalkot, but who drew back before coming to the point of baptism. As he is a man of some influence, the whole hamlet was considerably stirred when he thus confessed his faith in Christ.

Industrial School

In February, 1895, an Industrial School was opened in connection with the Seminary which was at that time under the care of Mr. Davis. A well trained Christian carpenter was employed as instructor, and several men were received for training. In March, 1899, this school was removed to Cocanada, where it continued to do good work. Most of the time during this year the seven carpenters connected with the school worked on the new bungalow in the Davies' Memorial Compound. In 1900 some of the men helped to construct the roof of the Leper Asylum at Ramachandrapuram. A Mission boat for Mr. Davis was built in the yard of the Industrial School by regular boat-builders, but the furnishings were supplied by the school.

A great deal of work has been turned out each year, but it may be mentioned that in 1902 the

work done included the roofs for a church, a store-room and four other buildings connected with the Leper Home at Ramachandrapuram. In 1907 the roof and other wood-work for the Boulter Memorial Home for Leper women were prepared by the boys of this school. They made also the doors and windows for two new class-rooms at the Seminary and also those for the new chapel at Yellamanchili. Mr. Laflamme stated in his report for 1903 that up to that time twelve men had been trained in the school and had gone out to work at their trade. It had cost the Mission about three thousand rupees to train them, or two hundred and fifty rupees for each man, while the annual wage-earning ability of each had been increased by about fifty-five rupees.

XI.

WORK OF CANADIAN WOMEN FOR THEIR TELUGU SISTERS

"The women and children of any heathen people constitute two-thirds of the entire population. Women in heathen, as well as in Christian lands, rock the cradles and mould the characters of each succeeding generation of sons and daughters. To present the gospel to heathen women and children in the most fervid and the most Scriptural manner, with the Holy Ghost sent down from heaven, is a work that is open, I believe, to the women of this Christian land; and, in that work, done in a womanly way, we may yet see the grandest mission of the centuries. There is, besides, a vast amount of Sunday School and temperance work needing to be done in all our missions, which the missionaries cannot possibly overtake. Are there not women among us whose hearts God is already inclining to such work? Are there not those who are willing to prepare themselves to take up the unfinished work of many women, named and unnamed, who were loved and trusted as gospel workers in the early Church? If there are such, may God speed them." These words by Dr. Carpenter, of Bassein, Burma, written more than twenty years ago, express the opinion held by most missionaries to-day in regard to woman's work for woman.

During Mr. Timpany's visit to Canada the women of the Baptist Churches were led to make an organized effort to help the women of India. At his suggestion the Society of Eastern Ontario and Quebec undertook to raise $1,500 for girls' dormitories at Cocanada, and after his return to India he asked the Society of Ontario to send him $2,000 as soon as possible for the proposed Chapel-School-House, which he wished to build at once. The Circles responded heartily to this appeal, and undertook the work as a special effort in addition to the support of the Girls' School at Cocanada, and other obligations that they had assumed. Before the end of the year 1879 Mr. Timpany appealed to them for a mission boat, at a cost of $500. This need also was supplied without delay by the Women's Society of Ontario. It is not strange that Mr. Timpany wrote in October, 1879; "Need I say that what you Christian sisters have done has been the salvation of our mission!" **First help from the Women's Societies.**

In 1882 they had the great joy of sending one of their number to be their messenger to the women of India. This was Miss Mary J. Frith, of West Winchester, Ontario, who arrived at Cocanada on November 13th. Her first effort at evangelistic work was made through a Bible-class for young men. She found this useful not only in its direct effect on the members of the class but also in being a means of opening houses for her visits to the women. **Miss Frith sent to India.**

When she had been there nearly a year a Government official, who was a Sudra by caste, asked her to visit his family and teach his daughter and

niece English. She found ample opportunity to teach them and the gentleman's wife lessons from the Bible also. Ellen, a Biblewoman who had been in the work under Mr. Timpany, accompanied Miss Frith on these visits. The study of Telugu took up much of Miss Frith's time in 1884 also, but the work was carried on by Miss Charlotte Gibson, a member of the Church in Cocanada, who became Miss Frith's assistant in February of this year. Unfortunately this lady contracted typhoid fever in April, 1885, and was not able to resume work till November. However, her sister Mrs. DeBeaux, took her place, and continued in the work after Miss Gibson recovered. In September of 1885, Miss Frith engaged as Biblewoman Mahalakshmi, who had been trained by Mrs. Currie at Tuni in her younger days. By the end of this year fifty houses were being visited, and there were about three hundred regular hearers with many more who heard the word occasionally. Many encouraging incidents were met with in 1886. We give two of them here. One woman, who was only visiting in Cocanada, asked Mrs. DeBeaux to copy two or three hymns for her, that she might use them in the worship of the true God. She said that her husband had bought some books about the Christian religion at a fair some time previously, and since then he had not worshipped idols himself nor allowed the women of his household to worship them. Miss Gibson told of an old blind woman, who when dying, prayed in the presence of her heathen relatives: "Jesus Christ, take me to Thyself."

Two incidents.

Miss Frith retires from he work.

In April of this year Miss Frith's health failed, and she spent May and June at Darjeeling in the Himalayas. During August, September and October she was quite ill with nervous prostration and then went to Bangalore. As these changes did not restore her health, she returned to Canada with Mr. and Mrs. McLaurin in 1887. While regretting the shortness of her term of service she had the satisfaction of knowing that work for the women of Cocanada had been well started and that hundreds had already heard the gospel from her and her assistants. Owing to continued ill health she sent in her resignation in April, 1889. Some years later, when her health was restored, she went to Assam as an independent worker. After a visit to Canada she returned to her work in Assam in October, 1906.

Miss Hatch goes to India.

In 1886 the Women's Society of Ontario sent out to India Miss S. Isabel Hatch, whose home was in Woodstock, Ontario, and who had been a teacher in the Canadian Literary Institute of that place. She reached Cocanada in December. About this time the Women's Societies provided a bungalow for their missionaries at Cocanada. This was erected in 1886 and 1887, and was generally called the Zenana House, because occupied by the Zenana workers. Miss Hatch took up her residence in it on November 25th in anticipation of the arrival of Miss Isabella Alexander of Toronto. Unfortunately for the work at Cocanada this lady had become engaged to Mr. Drake, of the American Baptist Missionary Union, who was a fellow-passenger. They were married in the

Telugu chapel at Cocanada on January 17th, 1888, and then proceeded to their future home and place of work in Madras. Cocanada's loss proved the gain of that city. Mrs. Drake worked most devotedly there until her death from cholera on September 21st, 1891. Her father, Rev. John Alexander, pastor of Dovercourt Road Baptist Church, and her sister, Miss Grace B. Alexander, were just about to start for India to visit her and to see the work of the Ontario and Quebec Board, when a cable message brought the startling and distressing tidings that she was dead.

Miss Hatch was compelled to assume the oversight of the work when Miss Frith left early in 1887, though her time had to be devoted almost entirely to the study of Telugu. The report for that year states that the assistants and Biblewomen had visited sixty-two houses in Cocanada, and that Miss Priscilla Beggs and a Biblewoman had visited twenty-five houses in Jagannadhapuram, the southern part of Cocanada. These latter workers began work in 1885, under the direction of Miss Folsom of the Timpany Memorial School. In 1888, Miss Hatch's time was divided between study and work until the end of September. After that the mornings were given to a class for the instruction of the Biblewomen and some others, and the afternoons to visiting Hindu women in their homes, while one or two evenings in each week were spent in visiting Christian homes or going to the Mala hamlets with some of the schoolgirls. This year one hundred and seventeen houses were visited. In one house there were two Brah-

man girls, who had learned to read. They were all alert whenever a hymn was taught or a portion of Scripture explained. When asked whether they were believing the elder girl replied with beaming face: " Yes, I am believing."

Three ladies sent to India. This year (1888) the Women's Societies sent out three ladies, Misses Sarah A. Simpson, of Paris; Agnes E. Baskerville, of Dundas; and Fanny M. Stovel, of Mount Forest. They left Toronto in August, after a farewell meeting at Miss Buchan's residence on the 27th of the month, and reached Cocanada on October 26th. Miss Simpson spent some weeks at Akidu, but in December she joined the others at Cocanada. On February 2nd, 1889, Miss Hatch went to Samalkot to work in the Seminary, but she continued to have the oversight of the work in Cocanada and met with the workers once a month. The number of houses visited this year was one hundred and sixty-five. Miss Baskerville helped in the oversight of the work till July, when Miss Simpson took her place and Miss Baskerville began to assist in the care of the Girls' Boarding School. Miss Stovel spent a few months at Samalkot with Miss Hatch, and then took up her residence at Akidu in October.

Misses Rogers and Booker. On December 5th, Miss Martha Rogers, of Toronto, arrived at Cocanada from Canada. This sister gave not only herself, but also her private income to the work, and hence received from the Women's Society only half the usual allowance. On January 10th in the new year (1890), Miss L. H. Booker arrived also. Unfortunately exposure to the sun affected her so seriously that she was

compelled to go to the Hills, and after a time she resigned her connection with the Ontario and Quebec Mission, and took up work at Ootacamund on the Hills. Later, when health was restored she joined the American Baptist Mission.

Miss Simpson takes charge at Cocanada.

While Miss Frith had the honor of beginning the work among the caste women of Cocanada, and Miss Hatch was permitted to have charge of it for a time, Miss Simpson was privileged to be at the head of it and assist in its development for many years. On the first Sunday in November, 1889, she opened a Sunday School for caste girls, and also one for little caste boys. This is worthy of record because these Sunday Schools were the first of many that were opened in Cocanada later, chiefly through Miss Simpson's efforts, and also because the opening of a Sunday School for caste girls inspired the hope that a day-school for them would follow. In July, 1890, Miss Simpson took full charge of the work and began to visit in the Zenanas. In March and April of 1891, she spent seven weeks in the Government Maternity Hospital at Madras to fit herself better for work in India. During the whole of her first term in India Miss Simpson did considerable medical work devoting part of every morning to seeing sick people. In this way she helped about a thousand people each year. In 1895 this work gained her an entrance into five Brahman houses.

School for caste girls.

A school for caste girls was opened on July 25th, 1892, in the house at the gate of the Mission compound, which is now used as a bookroom. In November the school was moved to a room in

the town and joined with a school that was being conducted there under Miss Gibson's management. In addition to the regular lessons the girls were taught hymns and a catechism, and Miss Simpson spent an hour every morning in teaching the Bible. It was found that many houses were opened to the work through the girls of the school, and the report for 1894 says that through these girls the hearts of several of the mothers had been touched and that they had been asking their children to teach them to pray and to sing. One of the girls was found to be conducting family worship every evening with her mother, sister and two brothers. At the end of 1896 the school had seventy-one girls on the register, and another school in a different part of Cocanada had twenty-four little girls in attendance. During Miss Simpson's visit to Canada in 1897 and 1898, Miss Murray was in charge of the work. In July, 1899, the Brahman master in the Caste Girls' School died. He had rendered faithful service ever since the opening of the school in 1892. Before his death he confessed Jesus in the presence of his physicians and others, and told them that he had been redeemed through Christ.

In March, 1899 a school for caste girls was opened in Jagannadhapuram and was kept up for some years. After the death of the Brahman head master, the main school enjoyed the services of Josiah Burder for a few years. He was a son of Pastor Jonathan Burder at whose request Miss Simpson had undertaken to support and educate him when he was a boy. Much to her sorrow he

died early in 1904. In 1905 a large upper-storey building was secured in a more suitable part of the town, and the attendance improved greatly. Speaking of the influence of the caste girls' schools on the work of visiting the women in their homes Miss Simpson said in one of her reports: "As a rule, motheis and friends of the girls are very glad to receive us in their homes, and one of the most joyful and interesting features of our work is following up our old girls as they leave school. They are usually eager to continue their Bible lessons and we are sure of a right royal welcome every time we go."

Miss Simpson had Miss Gibson and Miss Priscilla Beggs as assistants during all the time of her service in Cocanada, and they have continued under her successor Miss Pratt. But Mrs. De-Beaux resigned in 1897 after being about twelve years in the work. Beside these several Bible-women have always been on the staff.

Caste men influenced by the work for women.

While there is a great deal that is discouraging about the work among these women, still there are many who give evidence of trusting in Christ. New houses are being opened at all times to the workers so that as many as five hundred werc being visited more or less regularly in 1907. In the report for 1903, Miss Simpson says: "We are rejoicing in the fact that of the men who are attending the church services as inquirers several are from houses that some of us have visited regularly, and they date their interest in the Word of God from our visits, or from reading in their homes the New Testaments given as prizes to their children

in our schools for caste girls." As showing further what is going on in many homes in Cocanada an experience of Miss Simpson's may be recorded here. A few years ago when she was making her first visit to a home the man of the house told her his faith in and love for Christ, and assured her that there were one hundred men in the town, whom he knew, who were like Nicodemus, afraid of their friends, afraid of being put out of caste, but who were Christ's at heart. He and the others had been wondering why Jonathan Burder's visits had ceased. They had not heard of his death.

Work in near villages.

Another form of work for women and children consisted of visits chiefly on Monday afternoon of each week to villages within driving distance of Cocanada. As a rule a very good hearing was given to the message and variety was added to the work, which is apt to become monotonous when confined to the homes of the women in Cocanada.

Sunday School work.

As already intimated in speaking of the opening of Sunday Schools for caste children in 1889, they were but the first of many Sunday Schools opened largely through Miss Simpson's zeal. Many of these were among the outcaste classes. The first was begun in January, 1891, in connection with the day-school at Rachetapetta, a Pariah hamlet. When Miss Simpson went on furlough in 1897 there were six Sunday Schools in the hamlets of Cocanada. After her return this work was prosecuted with still greater zeal. Mr. Laflamme wrote in his report: "Miss Simpson aided by Mr.

Kesavarao, has established Sunday Schools in every part of the town." In her report for 1901 she states that in this Sunday School work she had the sympathy and support of almost the entire church membership. There were then twenty-five of these schools in addition to those connected with the two day-schools for caste girls.

Miss Simpson's death. In March, 1906, Miss Simpson handed over to Miss Pratt the work for which she had cared so long and which she loved so well. Toward the end of April she joined her friends in Ontario. About a year and a half later she was called home to her reward.

The work for women at the other stations, while furnishing some points of resemblance to the work at Cocanada, presents also some striking differences. A great deal of time is generally spent on tour so as to reach as many villages as possible with their hosts of heathen women and children. Sometimes also there are a good many Christian women here and there through the country and much can be done for them. **Miss Stovel at Akidu.** When Miss Stovel went to Akidu in October, 1899, she found herself in a centre such as we have pictured above. Before long she began to go into the village with a Biblewoman, and make friends with the women of the various castes, each as a rule in its own street; and visits to the near villages soon followed. In less than a year suspicion had largely given place to trust and love, and there were even a few women who seemed to have accepted Christ as their Saviour. One of these was a Sudra widow,

who first became interested by reading a little tract that Miss Stovel had given to a boy; then she read the New Testament right through and learned to pray and sing Christian hymns. At first she read and prayed in secret, but later she read to all who would listen, and prayed with them. When she declared her intention to be baptized her relatives took her and her three little daughters to a distant town. A year later it was found that she was enduring terrible persecutions at the hands of her own people, being even bound with chains, lest she should run away and be baptized. **A Sudra widow believes.**

While the great majority of Sudras did not make any objection to the visits of the missionary the Brahmans of Akidu and the Razus of some villages a few miles down the canal showed strenuous opposition. But in several instances a time came when these opposers were driven to beg the lady to come and help some sick member of their households, and then the closed doors swung open.

Although the work waiting to be done in Akidu and the villages within a few miles of that place was more than enough for the missionary and her Biblewoman, yet she could not forget the masses in the villages out on the field. For a few years the little houses used for the Mission schools in the villages furnished stopping-places. But in 1892 during Mr. Craig's absence in Canada the Mission-boat proved so convenient that a request was sent for money to build one for the lady missionary, and on February 13th, 1894, the "Glad Tidings" was ready for work. It then became possible to spend much more time on tour, and Miss Stovel **A house-boat provided.**

found it wise to divide the year among the various classes of women that she wished to reach. Part of June and all of July and August is the season for transplanting the rice-shoots from the seed-beds to the fields, and all the men of every caste are away all day long, so there is no one to hinder the missionary and her Biblewoman in their work among the caste women. Then too there is no other work to do, for the Christian women and their neighbors are all away at the transplanting, so Miss Stovel always devoted these months to the caste women. The harvest comes in December and January when she found another good opportunity to reach them. During the other months of the year, when touring is possible, the Christian women and those of the lower castes received attention. April and May, being the hottest months of the year, were spent at Akidu, and the Sunday Schools were cared for.

Touring on Kolair Lake.

Kolair Lake is a feature of the Akidu field. During the last quarter of the year it is navigable. When Miss Stovel made her first tour in the lake on her new boat, she had an unusual experience at a village she had not seen before. The women belonged to one of the fisher castes and did not welcome the visitors. When the missionary said there was only one God, a tall hard-looking woman replied: "One god indeed. What about our goddesses, Venkamma and Ganganamma?" and with that she seized a handful of mud and threw it at the speaker and ran away. Three years later the women of this village gave the most earnest attention and one of them said, "Teach me to

pray." And in 1898 very marked attention was given to the reading of the Word in every village in the Lake without exception. Neither singing nor talking had any attraction, but women sat and listened while passage after passage and chapter after chapter was read.

When Miss Stovel and Miss Murray were making a tour together on one occasion they had a memorable experience in a village where little work had been done. The munsiff or head man spread a blanket on the veranda of his house and then left them with the women. They sat there from about noon for four hours preaching the gospel to a crowd of them. Nearly all that time a silvery-haired old woman stood leaning against the veranda, eagerly listening to every word, and calling attention to fresh arrivals among the crowd around her, asking that they also might hear. More wonderful still was the conduct of five women, who were on their way home from the fields for their noonday meal. They paused on the edge of the crowd, then drew near and stood there till it was time to return to work. More than once those around them suggested that the noon hour was passing, but the eldest of them replied : "We can eat rice every day, but we never heard words like these before, so we'll stay here till time to go back to work" ; and they stayed. **Some eager listeners.**

One notable effect of the work in Akidu was that after a few years the women seemed to take a great delight in Christian hymns, learning them in preference to the impure songs they had been accustomed to. This review of the work done by **A blind woman believes.**

Miss Stovel for the caste women would not be complete without a reference to a blind woman, Seshamma by name, who was one of the first to appreciate the message of Salvation. She had learned many hymns before the end of a year, and one day when learning one that begins with the words " The priceless love of Jesus," she seemed to forget the presence of others, and clasping her hands, repeated the words again and again with rapture. A few years later Miss Stovel reported that this woman was still memorizing hymns and portions of Scripture, and saying that having these in her heart was better than having them before her eyes.

Work for children

Miss Stovel devoted considerable time to meetings for heathen children. In Akidu itself meetings were held for children of the weavers and the shepherds and the masons in their separate streets. And when she was on tour the children at each camping place gathered day after day and some wholesome truths were taught to them over and over again till they were learned.

Work for Christian women.

Meetings were held for Christian women also, and lessons assigned at one meeting were recited at another perhaps many months later. One of the Biblewomen taught the women of her village the Sermon on the Mount, the twenty-fifth chapter of Matthew, the fifteenth chapter of Luke, the thirteenth chapter of First Corinthians, and the Lord's Prayer ; also a new hymn every month. As most of these women are illiterate, a great need is supplied by this kind of work.

After more than ten years of hard work on the Akidu field Miss Stovel became the wife of Mr. A. A. McLeod on December 12th, 1899, and removed to Anakapalle, in the Vizagapatam District. **Miss Stovel's marriage.**

Miss Rogers, whose arrival at Cocanada in December, 1889, has been recorded already, spent most of 1890 and 1891 in studying Telugu. From April to June of 1891 she was at Akidu with Miss Stovel. While at Cocanada she began two Sunday Schools for Malas and Madigas. On November 5th she removed to Tuni, and a few days later commenced work with Martha the Biblewoman. As many as forty women often gathered to hear the message. Early in 1892 she made a short tour and in November and December she spent three weeks on tour and visited twenty-five villages, finding almost everywhere open doors and ready listeners. In 1893 and 1894 also some weeks were devoted to this work, several days being spent in large villages. From the beginning Miss Rogers was led to organize children's meetings or Sunday Schools. We may use the former name when this kind of work is engaged in on week-days. By the second year there were five hundred children in seven schools in Tuni. The missionary was surprised to find progress in one of these schools after an absence on her part of more than a month. A bright little girl had been carrying on the school, and had used tamarind pits instead of the small copper coins that Miss Rogers was accustomed to give for correct recitation. **Miss Rogers at Tuni.**

In March, 1894, Mr. and Mrs. Garside left for Canada, after which Miss Rogers had the care of the

Miss Rogers becomes ill and retires.

Girls' Boarding School. In April Miss Priest joined her and in November Miss McLaurin came from Bangalore. Both of these ladies were an inspiration and a comfort to her. Miss Rogers was on tour during most of January, 1895, but some trouble arose early in February in regard to the place where her tent was pitched, and she was without proper shelter while waiting to have it transferred to another place. Although she decided finally to return to Tuni, yet the exposure and worry brought on fever, and she became so ill in a few days that Dr. Smith and Miss Simpson were summoned. As soon as she could travel, she was taken to Cocanada. Having suffered a relapse in March it was decided that she should leave India as soon as she was strong enough for the journey. She sailed in May. Not considering it wise to return to India, she has long filled a very useful position in the Y.W.C.A. work in Toronto.

Miss Hatch at Ramachandrapuram.

In the earlier part of this chapter we have spoken of Miss Hatch's work at Cocanada and of her entrance upon the work of teaching in the Seminary at Samalkot, where she remained from February, 1889, till April, 1893. Some account of her work there has been given in Chapter X. She left for Canada in April, 1893, and returned to Cocanada on December 25th, 1894. Shortly afterwards she was appointed lady missionary at Ramachandrapuram and began work there early in 1895. This station is one of the most convenient centres for work in the territory occupied by the Ontario and Quebec Board. Canals intersect the whole field, and one is impressed with the

Miss Murray, Miss Pratt, Miss Selman, Miss Morrow, Miss Simpson, Miss Priest

GROUP OF LADY MISSIONARIES.

Miss Hatch, Miss McLaurin, Miss MacLeod, Miss Baskerville, Miss Robinson.

scores of villages that are easily accessible. Miss Hatch found the women of the Kamma caste greatly interested in the message. She was cheered also by the growing desire of the Christian women to memorize the Word of God. In December. 1896, the Godavari Association met at Ramachandrapuram, and at a meeting for women on Sunday afternoon it was decided to organize Women's Helpmeet Societies. Miss Hatch found this movement very helpful among the Christian women on her field.

A house-boat for Miss Hatch.

Someone in the homeland, having heard that Miss Hatch needed a house-boat for touring, sent $600 for this object. Miss Hatch and Miss MacLeod took possession of the new boat on March 22nd, 1897, and it received the name "Elizabeth."

In several of our stations the missionaries are the only English residents. Hence when a single lady is the only missionary at the station she is very much alone. Miss Hatch has had the misfortune to undergo this experience a good many times. In August, 1896, when Mr. and Mrs. McLeod left for Canada, Mr. Walker, of Peddapuram, took charge of the work and of course could not spend much time at Ramachandrapuram. Miss Charlotte MacLeod went to Miss Hatch's aid and remained with her till July, 1897. The two months that followed proved a time of trouble from the presence of so much sickness. In January, 1898, Mr. and Mrs. Davis took charge of the work at Ramachandrapuram and Miss Hatch's time of loneliness was past.

Death of three women helpers.

Miss Hatch has been greatly cheered by the faithful work of the Biblewomen associated with her and also by the devotion of some voluntary workers. In many cases women of the Kamma and Kapu castes welcome the Biblewomen into their houses and listen to them with great gladness. In 1901 the missionary's heart was saddened by the death of three good women, who had been a comfort to her. One of these was Miriam, the wife of Pastor N. Peter, and another was her sister Sundramma, who was a teacher in the Girls' School at Ramachandrapuram. The following year Miss Hatch went to Canada on furlough, and during her absence another good worker, S. Martha, was called away in August, just when her help in the work among the caste women seemed to count for so much.

A school for caste girls.

Various plans are adopted for making friends of the caste women. At Christmas, 1897, Miss Hatch held a reception and had a Christmas tree as one of the attractions. This was well attended, and resulted in the opening of a Sunday School for caste girls, and soon afterwards of a day-school for them, which was called the Cockshutt Girls' School, after Mr. I. Cockshutt of Brantford, Ontario, who was a warm friend of Miss Hatch and a generous supporter of her work. Miss Hulet tells how two of the oldest girls came to her in August, 1902, asking to be baptized. This could not be done without their parents' consent because they were minors. The next year two more girls declared their faith in Christ and refused to worship idols.

Every annual report bears witness to the intense and growing interest of the Kamma women in the gospel of Jesus Christ. In one village where several were attending the Christian services they had learned many hymns from the teacher's wife. Once when Miss Hatch was present one of them rose in the meeting and sang in a shaky voice a touching hymn describing Christ on the cross. In 1892 Miss Hulet reported that quite a number of Kamma women were contributing along with Christian women towards the support of the Bible-women working for them on the Anakapalle field. In 1904 Miss Hatch reported that a wealthy Sudra woman, the mother of a large family, had apparently come into the light, and had given up the opium habit. She had been bold enough to call all the Christian women to her house for one of their prayer-meetings, when she herself took part and told how she had believed, and how she loved to hear the hymns sung and the Bible read. The next year this woman became a widow, but showed the same interest in the gospel and was learning to read, so as to be able to read the Bible. **Women of the Kamma caste interested.**

Early in 1907 two caste women were baptized at Ramachandrapuram. One of them was a Kapu widow of Mendapetta named Narsamma, who had attended the services regularly for four or five years, learning the Scripture lessons and contributing to the Lord's work. Miss Hatch wrote concerning her: "She had a son and a daughter, but the son died some years ago, and she has lived with her daughter-in-law, who has one son. A yearly allowance of grain has been given **Two caste women baptized.**

her, on which she has been able to live comfortably. Recently a plain little chapel was built in Mendapetta, and when it was dedicated Narsamma asked the pastor to tell each church to send some delegates, promising that she would entertain them all. They came, each church with its banner, and marched through all the principal streets of the town, and sang and preached the gospel. Nearly two hundred partook of Narsamma's rice and curry. It was a great day and presented a fitting contrast to the senseless offering of hundreds of fowls to the stone god Potarazu by many Hindus who had escaped the scourge of cholera, which had carried away nearly one thousand people in this town." The ravages of this epidemic made eternal things very real to Narsamma and her daughter-in-law, and the latter withdrew her opposition to the former's desire to be baptized. The other one who was baptized was a blind woman, a Kamma widow named Mavolamma. She and a woman named Lakshamma, who had been baptized in another Mission used to meet for prayer with a few others. When cholera came to their village Lakshamma was taken, but not before she had given good witness and had called the preacher and his wife in to pray with her several times. Mavolamma was attacked by cholera, but recovered and having by the grace of God gotten the victory over a bad temper, that had kept her back, she felt anxious to confess Christ. Miss Hatch wrote concerning the baptism: "They arranged to come to Ramachandrapuram together, and the teachers came with them. One walked six miles

and the other eight. It was wonderful to hear their beautiful testimony that they were fully trusting in the shed blood. They were baptized at the Pasalapudi lock on that quiet Sabbath afternoon. As they came out of the water their faces shone with a new joy. After wrapping their clean dry garments around them they came and embraced us, while one said : 'I am so happy,' and the other : 'Now I belong to the Lord's own people.' Then they went on their way rejoicing, walking back to their villages."

A Telugu doctor.

A good many years ago Miss Hatch undertook to educate a Christian boy whose home was in Cocanada. He had the benefit of Dr. Smith's instruction and afterwards was sent to a Missionary Medical College at Agra. A few years ago he completed the course there, and began work as doctor for the Leper Asylum under Miss Hatch's care. There is a dispensary in the town where all classes of people are glad to avail themselves of his help. In one year as many as five hundred and fifty Brahman males and three hundred Brahman females were among the patients. The influence of such work cannot be told.

A site provided and a bungalow built.

It was so difficult to secure a compound for the proposed bungalow for the lady missionaries at Ramachandrapuram that the purchase of a site at a very high price seemed advisable in 1906. However, the prospect of this land being taken at a fair price by the Government led the owner to offer it for half the price he had been asking. This offer was accepted with the approval of the authorties and later an exchange was made by which

the Local Fund Rest House in a compound of one acre and a quarter was secured for the Mission at a cost of eight hundred and twenty-five rupees. This newly purchased land adjoins the Mission compound, so the situation is all that could be desired. As soon as possession was obtained, Mr. J. R. Stillwell began preparations for the construction of the Ladies' Bungalow, which was commenced in August, 1907, and completed in May, 1908. On June 19th Miss Hatch entered the beautiful house with great joy and gratitude. On July 30th she had the privilege of welcoming Miss Jones to Ramachandrapuram and the new home.

Miss Baskerville in charge of the Girls' School at Cocanada.

Miss Baskerville, who reached India with Misses Simpson and Stovel in October, 1888, took charge of the Girls' Boarding School at Cocanada in July, 1890. She resided in the Matron's House, in order to be near the girls, but took her meals with Miss Simpson in the Zenana Workers' home. The school was taught in the chapel which was not far from the Girls' Dormitories. The instruction given carried the girls to the fifth standard in Telugu. In March, 1891, the teaching of English was commenced. In January of this year Miss Baskerville made a tour of eight days with Mr. and Mrs. Davis. This lead her to realize the great need of earnest Christian women to teach the women in the villages how to live. In 1892 ten very promising little girls were baptized.

In 1893 when it was decided to open boarding schools for boys at several of the stations, it was deemed wise to make the Cocanada Girls' School

the one boarding school for girls on all the fields east of the Godavari River. A division of the Mission compound so as to give the ladies a compound of their own for all their work was under discussion in the July Conference when Mr. Barrow suggested that the Davies' Memorial Compound, which had been bought for the town missionary, should be given to the ladies, while their bungalow in the Mission compound should be reserved for the town missionary. This plan was adopted, and in 1896 Miss Baskerville had the pleasure of erecting dormitories for the girls, which were completed by the end of the year. The school building was completed in 1897; and as there was a small bungalow with thatched roof in the Davies' Memorial Compound, Miss Baskerville and Miss Murray removed to it in December. In 1898 the erection of buildings for the girls' school was completed by the addition of a room for sick girls, quarters for widows, a store-room for the yearly supply of unhusked rice, and a wall round the girls' compound.

The Davies' Memorial compound devoted to the ladies' work.

On Miss Simpson's return from furlough in December, 1898, Miss Murray was set free to take charge of the Girls' School, while Miss Baskerville devoted herself during several months of 1899 to the arduous work of superintending the construction of the Harris Bungalow, as the ladies' residence was called in recognition of Mrs. T. M. Harris's generosity in providing the money for it. In June, Miss Baskerville left for Canada after a term of ten years and eight months. Mr. Laflamme looked after the completion of the house, and Miss Simpson and Miss Murray moved in on January

The Harris Bungalow.

30th, 1900. They had resided in the ladies' old home in the Mission compound during the erection of the Harris Bungalow.

Care of the girls a heavy burden.

The number of girls attending the boarding school in 1894 was fifty-six, and it became much larger in the following years, there being over eighty at times. The constant care of all these girls except during the vacation in May and June, is a heavy tax on the lady missionary's nervous system. In addition to this Miss Baskerville had the oversight of the work in the school, as well as her own classes in the Bible. Beside the regular school work which went only as far as the First Form there was a training class for workers. Two or three Biblewomen and some large girls were in this class in 1894. In this year ten girls followed Christ in baptism, and nearly every year some made this open confession. Some Sunday Schools were carried on by the older girls, and Miss Baskerville conducted a weekly Bible-class for women in a near Mala hamlet. In 1898 a few boarding girls had to be sent home because they had failed in their examinations two years in succession, and the Conference had passed a rule that such pupils, whether boys or girls, should be dismissed from school.

Mr. Laflamme's testimony.

Mr. Laflamme in writing of Miss Baskerville's work shortly before she left on furlough said: "The care of eighty-five girls, the mothering of them all with the discipline, the oversight, the caution, and the nursing have told heavily on her. Last year was an exceedingly trying one to her, and to all of us. When the cholera crept into the compound and attacked the school she segre-

gated the girls held in its awful grip, and watched them herself night and day. Put black diphtheria and smallpox together, and you have an approach to Asiatic cholera in its native haunts. Then you will be able to appreciate the devotion, the nerve and the love that would keep the lady missionary at her post and in contact with the contagion. She did it all so quietly that I do not think that I realized it all till the other day when I read Mrs. Walker's letter in the *Baptist* about their fearful experiences at Peddapuram. I was sick in bed at the time, and Miss Baskerville and Miss Murray did not let me know all about it."

Miss Baskerville at the Timpany School.

When Miss Baskerville returned to India in December, 1901, she was asked to take charge of the Timpany Memorial School, because Miss Folsom was on furlough, and the lady who had been acting as head mistress was about to leave. Miss Murray remained in charge of the Girls' Boarding School till she went on furlough in March, so Miss Baskerville was able to reside at the Timpany School for a few months, after which she attempted the oversight of both these schools until Miss Folsom returned early in October.

In the Girls' Boarding School, classes in English were begun towards the end of the year, and in January, 1903, Mr. A. P. Veeraswami, the pastor of the Telugu Church, became head master, thus making it possible to open a Second Form. First Form work had been done for several years. The contrast between the old days in the Telugu Chapel and the improved situation in the new class-rooms was a source of joy to the lady missionary. At that time too there was not a single

fully qualified teacher, whereas in 1903, the head master was a matriculate, and his assistants were two Lower Secondary and two Primary teachers, all trained.

In January, 1904, a bright girl from Vuyyuru became ill with pneumonia and passed away. She was one of the best girls in the school. A Third Form having been opened some girls were sent up for the Lower Secondary examination. Out of the five who tried two passed. The average attendance in the boarding department was eighty-five. Seventeen of the boarders were baptized. Two girls were sent to Nellore for Normal training.

In December Miss Baskerville became ill, and in writing her report for the year she said that she had found a fulfilment of Matthew 19: 29, in the love and care of dear missionary friends, and the solicitude and prayers of Telugu brothers and sisters. In February, 1905, she attempted work in the class-room, but found it too much and left for the Hills early in April, Miss Pratt kindly taking charge of the school. At the July Conference, the latter was appointed to this work for a year, so that Miss Baskerville might avail herself of the year's rest so kindly voted by the Women's Board of Ontario. Miss Baskerville was able to resume charge of the school on July 1st, 1906, and although there were many changes in the staff and great difficulty was found in securing a head master, the joy of the Revival more than made up for these trials. Six girls passed the Lower Secondary examination this year. During 1907 the difficulty of securing and retaining qualified teachers was still experienced.

XII.

MORE ABOUT THE WOMEN'S WORK

"The Lord doth give the word, and far and fleet
The women carry it with willing feet;
Not in the high, broad ways where walketh fame,
But in earth's lowly haunts they tell His Name."
—*Katherine S. McLaurin.*

Miss Ellen Priest reached Cocanada in November, 1893, along with Misses McLaurin and Murray. She went to Tuni in April, 1894, because Miss Rogers had been left alone, and cared for the work there along with Miss McLaurin after Miss Rogers left in February, 1895, and took full charge of it after Miss McLaurin went to Yellamanchili in August of that year. From the beginning of 1896 she had the company of her brother and his wife. Tuni is a hilly and feverish region, and Miss Priest had suffered a good deal from malarial fever. Even during her furlough in Canada in 1901-2, she was not entirely free from it. In 1904 after spending January and February on tour she became very ill with malarial fever; and toward the end of 1907 she suffered from an attack of enteric fever. India is a hard country to live in when one has good health. It must require considerable grit to continue in the work there when one suffers from poor health. **Miss Priest**

All the lady missionaries have found the work among children very encouraging. Miss Priest's

A Sunday School rally.

report for 1903 tells us that there were five Sunday Schools in different sections of the town, and on Sunday School day two hundred and fifteen children gathered in the church. In 1907 Sunday School day came on October 20th, and the rally at Tuni was held at three o'clock. The different bands of children came along the road singing a hymn about Christ's life, and some of them carried a banner with a text. Seven schools were present beside the one that meets in the Mission compound. Three hundred children, representing nearly every caste, were seated on the ground under the trees, and Miss Priest noticed a great contrast between the behavior of this company and the behavior of those who gathered the first time that such a rally was attempted. Instead of giving the children candy, a collection was taken for the leper work at Ramachandrapuram.

Work among caste children.

Little caste boys used to ask for papers at all times, so Miss Priest told them to come for a Bible lesson every Saturday afternoon, and get papers as a reward for learning the lesson. This class has been quite a success. In her report for 1906 the missionary tells of another opening for work among caste children. As she was passing a Hindu school the teacher asked her to stop and hear his pupils sing part of the True Incarnation, a metrical life of Christ. He said he was teaching this to them regularly. He requested also that some one should be sent to give a Bible lesson once a week, and this was arranged for.

Miss Priest found in some of her Biblewomen real helpers full of hope and courage. Her monthly

meetings with them were usually terms of refresh- The Bible-women.
ing. In her work for Christian women the weekly prayer meeting and the monthly meeting of the Women's Helpmeet Society were fruitful in blessing. The Revival that visited our Mission in 1906 brought great joy to Miss Priest. In August, the Holy Spirit graciously touched many hearts. The Biblewomen were all blessed and received a new view of their work for Christ. Several other Christian women had it laid on their hearts to offer themselves to the Lord for such service as was in their power. In her report for 1908 Miss Priest mentions that work had been carried on in seventy-eight villages by her Biblewomen and herself. A Komati widow who became interested in the story of the Prodigal Son bought a copy of the Gospel of Luke. In reporting her first tour after her return from furlough Miss Priest tells us that she rejoiced to find that the Holy Spirit had kept the Word of God in the hearts of some ignorant women. One old woman who had become interested three years previously, when she heard for the first time about heaven and God's way for us to get there, received the missionary so gladly, and told her that she was asking God to make her clean inside and take her to heaven.

It is interesting to hear what some of the caste A widow's opinion of Hinduism.
women think of the religion of Jesus as compared with Hinduism. Miss Priest tells us that a young widow who had been a thoughtful listener to the truth for a considerable time said one day after an hour's conversation: "The religion you bring to us is so different from ours. What worship is there

in ours? On certain days we must fast until we have gone to the temple and performed certain ceremonies. But as we perform them, is there any thought of worship in our minds? No! we have been fasting and are weak and hungry and so want to hurry through and get something to eat. But the word you bring goes to my heart, and something tells me it is true." Perhaps this sketch of the work on the Tuni field may be closed appropriately with the words of a Brahman woman in a village visited by Miss Priest when on tour. After listening very thoughtfully she said: "Yes, what you say sounds true, but how can we learn when you come only once in such a long while?" Miss Priest was reminded of the "Hows" in Romans 10: 14, 15.

Miss K. S. McLaurin.

Miss Katherine S. McLaurin arrived in India in November, 1893. Her first year was spent at Bangalore in the home of her parents. Then she went to Tuni, where she spent about nine months, after which, in August, 1895, she removed to Yellamanchili, where for two years she worked both in the town and in the villages on that field and also at Narsapatnam. In July, 1897, she succeeded Miss Murray at Vuyyuru, where she had the companionship of her cousin, Mrs. H. E. Stillwell. Miss Murray had found two Biblewomen at work on the field when she began in 1895, Jane and Veeramma; and Jane's daughter Catherine had been taken on to work with her mother. Jane had some education, which she had obtained at Narsapur in the Godavari Delta Mission. Her home was at Bodagunta about twenty-five miles

Goes to Vuyyuru.

Bible-women there.

south of Vuyyuru. Veeramma belonged to a village not far from Bodagunta, and was converted in the early years of the Mission's work in that region. From the first she showed great zeal in proclaiming the gospel to all classes of people. Miss Murray had her reside at Vuyyuru as her helper. She spoke of her as a woman of no education, but of great devotion and zeal, with a good memory, which she stored with Bible truth.

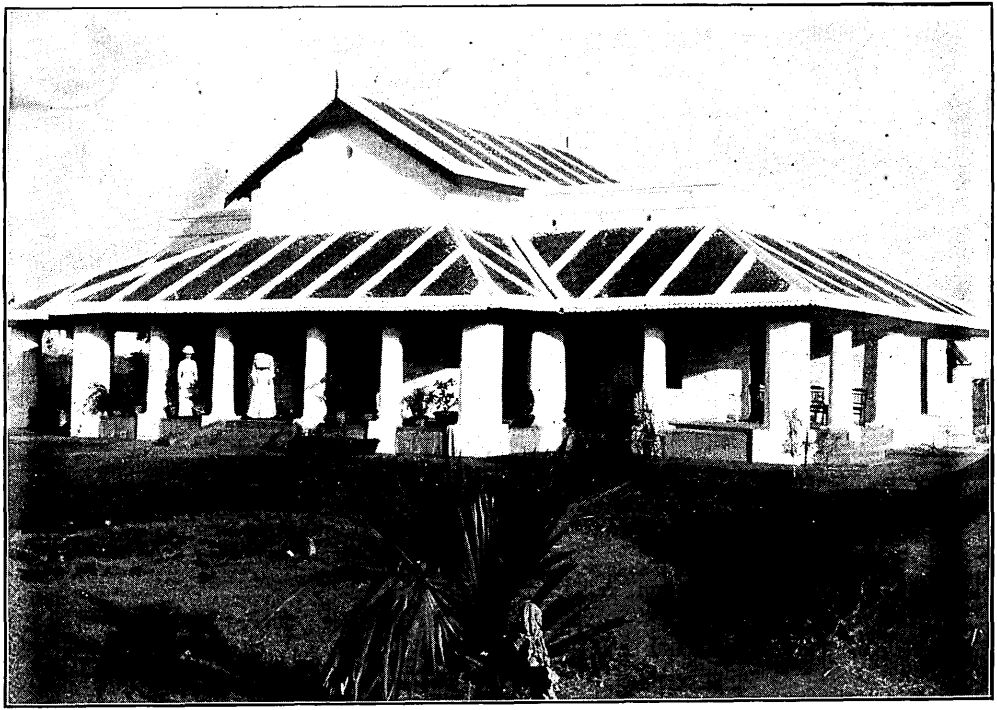
The work among caste women. During a tour on the southern part of the field in 1898, Miss McLaurin was encouraged by having day after day audiences of twenty, thirty or forty caste women, who listened eagerly as the way of life was unfolded to them. Two years later the missionary found that fewer came, but they showed by their questions and remarks that they were in earnest. In her report for 1901 Miss McLaurin rejoiced over many evidences of progress, the result of God's silent and irresistible power at work in the hearts of the women. The Biblewomen noticed the change that had taken place in the caste women of Vuyyuru and often said: "How God is working among these women! Before, they would not even listen, but now they are beseeching us to teach them."

A visit to Canada. In 1902 Miss McLaurin went on furlough to Canada, sailing from Madras with Miss Hatch on April 26th. Miss Selman, who had come to India toward the end of 1900, took charge of the work in her absence. Miss McLaurin returned in December, 1903, and early in the new year was hard at work again at Vuyyuru, where she succeeded in starting a school for caste girls. Miss

Gertrude Hulet, M.D., was added to the Vuyyuru force in April of this year, and Miss McLaurin was able to reach more villages than before in her touring. It gives one joy to read in a report that thirteen or fourteen villages have been visited for the first time; but the thought that the caste women in them had never heard the gospel before brings only sorrow.

School for caste girls at Valluru.

The school for caste girls at Vuyyuru has had its trials, but it is doing good work there. In June, 1906, a similar school was opened at Valluru, a large town some miles to the west. Miss McLaurin had tried for a year without success to begin this work, but she was assured that the effort was according to God's will. The school was started with four pupils. but the number in attendance increased daily, so that at the end of a month there were thirty, and at the end of the year forty-three. The Christian head mistress, who had been secured, proved capable and faithful, and the Bible lessons were taught with a desire to impress the truth on the minds of the girls. In less than six months some of them showed that their consciences had been touched. One day two of them came to the teacher asking what they must do, for they felt that they could not worship idols any longer when their parents required it of them. When Miss McLaurin in examining the class in Luke, in which one of these girls was, asked them what impression they had received of Jesus, this girl replied: "I think He is the Son of God and our Saviour."



THE JANE BUCHAN BUNGALOW, VUYYURU.

During 1907 in rearranging the work the care of the two schools fell to Miss Hulet. She reported that the girls in the Vuyyuru school had shown a keen interest in their Bible lessons. One girl had refused to take any part in a heathen feast, and had told her mother that she had learned that Jesus is the only Saviour. The Valluru school had made great progress during the year, largely due to the influence of the head mistress, who showed not only Christian integrity and consecration but also good judgment in her work. Several of the girls were meeting with her every evening for prayer. One of them became ill with fever, and her parents becoming anxious about her wished to use sorcery, but she cried and begged them not to do so, adding that she was sure she would die if they did. Every day she had the head mistress come and pray with her. When asked if she had any fear she replied : "Why should I fear ? If Jesus calls me I will go to be with Him in glory." God graciously restored her to health. All these testimonies from pupils in the schools for caste girls are a fresh fulfilment of the words : "Out of the mouths of babes and sucklings thou hast perfected praise." **Fruit from Vuyyuru and Valluru schools.**

We have given a contrast between Hinduism and Christianity drawn by a caste widow on the Tuni field. Here is the opinion of an uneducated Kamma widow, who visited Miss McLaurin in her tent at night and after a talk on religion said : "Missamma, do you know that the doctrines which the Brahmans teach us are like a light away down in a well. What good does it do anybody hidden down there ? But what you tell us is like your **Testimony of caste women.**

lantern there on the table. It shines so clear and steady and without any hindrance, so that all around it appears, and it gives light to everybody." Many of the caste women seem to be believing in the living God, and openly denounce the caste system which keeps them back from the great joy of serving Jesus. One woman, who had been taught by the Biblewoman Jane, visited the missionary in her tent at night and told her that she was ready to be baptized, but afraid that the step would bring persecution on her relatives. After some talk in regard to this duty she said : " Well God who has led me thus far must show me this step also."

A woman carries the gospel to her people.

Some of these caste women have become heralds of the gospel themselves. A widow, who seems to be a true believer, visited her native village across the river and told the gospel story to ber mother and brother and his wife, and then begged the missionary to go and see them. When she and Jane went and preached to them, the old mother said : " Oh what a wonderful word ! and to think that it all came to us through our Lakshmi !"

Progress among Christian women.

Great changes have taken place in the Christian women of the Vuyyuru field, and these changes for the better are largely due to the influence of the lady missionaries. At the meeting of the Kolair Association in 1898 the women organized a society which they called the Women's Helpmeet Society. A few local societies or circles were formed the same year on the Vuyyuru field and others have been formed since then. The Bible-

women have naturally been at the head of some of these, but in others the wives of preachers have been drawn out to do more for the women around them. The great work attempted for Christian women is to fill their minds with choice passages of Scripture. and some beautiful hymns, all of which they must memorize, as very few of them can read. What has been accomplished along this line in some villages reflects great credit on the women who have worked hard to learn, and also on the Biblewoman or other sister who has been faithful in teaching.

Christian women zealous.

Then, too, some of these women have become full of zeal to make the love of God known to others. The missionary tells of two at Jane's village, who were driven by poverty to peddle onions, which they carried in baskets on their heads, in villages across the river where the gospel had never been preached. They preached wherever they went, especially to caste women, singing hymns and telling the story of Christ's life as they had learned it in the circle meetings. Here is another instance. A Christian widow went to a distant village for work in the transplanting season, taking a younger brother and some other Christian children with her. She let her light so shine that one rainy morning the farmer for whom she was working came and said to her: "It is likely to rain all day, so you must come to my house and sing those hymns and read from your book to the women of my household." She had with her a hymn-book and the gospel of Mark. She went and was invited to sit on the veranda, and the

whole day was spent in singing, reading and preaching the gospel to the caste women who gathered around her. When the transplanting was over, she was asked to come again and be sure to bring the book.

A hard field for touring.

Miss McLaurin has had to endure hardness in her work on the Vuyyuru field, as it is not an easy country to travel in. It is not unusual for her to spend two months in the early part of the year in tent among the villages on the southern part of the field. Of her tour in 1906 she says : "In the Divi Island we went away down to the sea in a new direction preaching Christ in straggling villages with queer names and ignorant people." So long as physical strength holds out it is a joy to carry the message for in her last report she says : "The caste women are listening as never before and are ready for definite and regular teaching. Never before have we had such a strong impression that the Lord is really working in their hearts. The truth seems at last to be laying hold of them ; Christ's call seems at last to be reaching them."

As a rule missionaries prefer to be put in charge of a work that they call their own, instead of caring for the work of some one who has gone on furlough. This latter duty is, however, a necessary one and some of the ladies have had a good share of it to do. Miss Anna C. Murray, who reached India in 1893, was appointed first to Vuyyuru in 1895 ; then she was requested to take charge of Miss Simpson's work while the latter was on furlough, and as Miss Baskerville went to Canada soon after Miss Simpson's return it seemed the most natural

Miss A. C. Murray.

thing for Miss Murray to take her work. This completed her first term in India. She was at Vuyyuru from January, 1895, till June, 1897, and did not find it easy to leave the work on that field. Then she cared for Miss Simpson's work till the end of 1898. In her first report of this work she tells of beginning a class for the workers, in which they studied together the life and epistles of Paul. The women soon began to use in their work the passages that had been brought to their notice. Each one was supplied with a copy of the whole Bible, as Miss Murray believed that no worker could do efficient service with only a part of the book. In 1898 Mr. Laflamme gave a magic lantern exhibition at the house of a Brahman pleader, who had invited about one hundred Brahman and other high caste women and children to see the views, some of which were on the life of Christ. Miss Murray and Miss Baskerville explained the views, and did not fail to proclaim the way of life to this unique gathering.

At Cocanada.

A unique gathering.

Miss Gibson reported in that year the case of an old woman who had been a widow as long as she could remember. She was deaf and too weak to earn much, so found it necessary to economize in the use of fuel by cooking only once in two days. Finding it difficult to learn the name of Christ, she asked a heathen boy to teach her, and had learnt to pray: "Jesus Christ, Son of God, take away my sins." She was a wonder to her neighbors, to whom she was accustomed to say: "In spite of all my poverty I am richer than you, because I have Jesus Christ, God's Son, as my helper."

Poor, but rich in Christ.

In charge of the Girls' School.

During 1899, 1900 and 1901 Miss Murray had charge of the Girls' Boarding School at Cocanada. In the first year of this service some of the girls asked to have their allowance of food lessened in order to be able to buy New Testaments and hymn-books, which would be their "very own." In 1900 Miss Murray was saddened by the selfishness and lack of gratitude shown by some who owed much to the school, and she was led to pray that the Christmas time, so full of memories of God's great gift, might bring to the girls a revelation of the truth :

" God lives to give,
And all true living is free and constant giving."

On Christmas day four bands went to four villages to sing and tell the glad tidings, returning at night tired and hoarse, but happy and eager to go again.

After furlough she goes to Yellamanchili.

In March, 1902, Miss Murray left for Canada and returned in December, 1903, when she took up her residence at Yellamanchili, to which station she had been appointed. She had Narsapatnam also as part of her field, and she found that the whole field contained five hundred and eighty villages. The Biblewomen with her were Blandinamma, who was working in Yellamanchili ; Salome —widow of a preacher—whose work was at Kasimkota, a large town close to Anakapalle ; Rachel, an old woman from Nalluru, who was supported by the Women's Helpmeet Society and who was working with Salome ; and another Salome, who was baptized by Mr. Barrow at Narsapatnam, and

whose work lay in that region ; and three others. This Salome was also supported by the Women's Helpmeet Society. She was a Sudra woman, and when she became a Christian she left her husband and all for Christ. She was educated in the Training Class of the Girls' Boarding School at Cocanada. Miss Murray said that she excelled in teaching ability any Biblewoman she had known.

Salome of Narsapatnam.

In her report for 1905 the missionary says that her thoughts and prayers had clustered much about the lonely station of Narsapatnam. Pastor David was ill early in the year, but God mercifully answered the prayers of the little flock for his recovery. When Miss Murray was there in March great earnestness was shown, but soon after she left a storm of scandal and dissension arose, so that when she went again accompanied by Dr. and Mrs. Smith they spent most of the twelve days with the Christians seeking through prayer and the Word of God to effect reconciliations. Miss Murray continues : " Sitting in those meetings day after day was our Biblewoman, Lekkala Salome, whose brother Kannayya and sister-in-law Kannamma are also in Mission employ on the Narsapatnam field. Her whole career has been marked by unusual faithfulness to duty. Ladylike in manner and ever thoughtful of our comfort, we have found her very companionable. On the other hand, though not quarrelsome, she was troubled with an over-sensitiveness which developed into an unhappy state of chronic suspicion of the motives and actions of her fellow-Christians. Thus she became estranged from those who should have been a help, and in

reality lived a lonely life into which the tempter came with seducing suggestions as to what she might have enjoyed of companionship and protection had she not left her husband. Then she had a perfect mania for medicine, taken for bodily ailments, which were largely imaginary. At the time of our visit we wondered at her excitable conduct and changeable mind. Subsequent events proved that she was insane. On Sunday after the afternoon service, in which she had taken part, she left the Mission compound never to return. Her body was found in a well at the entrance to the town on the following Tuesday, and was buried that night. The verdict of the authorities was 'suicide while suffering from dementia.'" When Miss Murray visited Narsapatnam again she was able to see the houses in which Salome had worked, and found that the women held her in high esteem.

Work for the children.

This year work among the children was prosecuted not only by the children's evangelist but by almost every worker on the field. On the two fields there was a total of forty-six Sunday Schools with seventeen teachers and an average attendance of five hundred and ten scholars. From a school that showed careful teaching two little boys who were brothers walked fourteen miles to Yellamanchili to ask to be baptized. As the parents were heathen their consent had to be obtained. Then the older boy was received. In another school attended by about seventy caste children Miss Murray found them well taught in the history of Christ; and this in a town proverbial for its immorality.

Miss Murray was very ill in November, 1905, and it was the middle of February, 1906, before she recovered her strength. After some months of work she spent May and June on the Hills. Soon after returning home in July she was laid aside with enteric fever and was ill during the days of the Revival. By the middle of November she was able to resume work. **Miss Murray ill.**

In her report of 1907 Miss Murray expresses gratitude for Christian servants, a cook and a horsekeeper. In one of the villages visited by her these men received such a warm welcome that the cook, who had been loaned to her for a few months by Mrs. Woodburne, was not satisfied till he was placed by Dr. Woodburne as a gospel preacher in that rather remote region, his family and another Christian family being the only lights in the villages that line the road from Yellamanchili to Narsapatnam, a distance of twenty-seven miles. In her report for 1905 Miss Murray requested her readers to join with her in asking for a missionary for Narsapatnam, if it were the Lord's will. In 1907 Miss Morrow was appointed to work among the women and children of that field, which was a partial answer to the prayer. Further reason for thanksgiving was found in the prospect of a complete answer before long. **A zealous servant.**

Miss Charlotte M. MacLeod arrived at Cocanada with Miss Hatch in December, 1894. When Mr. and Mrs. McLeod left Ramachandrapuram in August, 1896, she went to that station to reside with Miss Hatch. In October she was recommended for appointment to Peddapuram to take up **Miss C. M. MacLeod.**

the work there when Miss Hatch ceased to be the only resident missionary at Ramachandrapuram. From this time she took a share in the work, and among other efforts started a Sunday School in the Madiga hamlet of the town.

Work at Peddapuram. In the latter part of July, 1897, she began work at Peddapuram. To help her there was only one Biblewoman, who could not read, and she was on a distant part of the field. During the latter half of 1898 Mahalakshmi was residing at Peddapuram, and Miss MacLeod was glad to have her help as well as that of Mrs. Craig's ayah Ellamma. A woman of the Razu caste named Sayamma began to attend the services regularly with her grand-nephew, and at the end of 1899 she was baptized. In addition to being able to read the Bible herself, she had learned much from having her relative read to her out of the New Testament every night.

Work at Samalkot. When Mr. Walker returned to India in December, 1899, without his family, Miss MacLeod removed to Samalkot where she resided with Mr. and Mrs. Craig. As this place is only two or three miles from Peddapuram, she was able to continue her work in the latter place, driving there as a rule every afternoon. Meanwhile the women of Samalkot received the benefit of many visits made in the forenoons. **Sayamma's testimony.** Sayamma became a good helper. A woman who had known her before she followed Christ said to her one day: "Since you became a Christian have you obtained any joy?" This question is not asked very often. It is common for people to ask whether there is any worldly gain

in becoming a Christian. To the joy of the missionary, Sayamma replied : " Yes, since I became a Christian I have found light. It was all darkness before. Now it is light." In 1902 when Miss MacLeod took this Biblewoman with her for a few days' visit to a large town on the field, she found it an inspiration to see how full of zeal she was to tell what great things the Lord had done for her. And at the close of their visit there Sayamma knelt down and thanked God aloud for His great goodness in permitting her to witness for Him in so many places.

A woman convert from Pithapuram.

In 1903, Miss MacLeod was permitted to welcome another caste woman of whom she relates in her report : " Five years ago we visited Pithapuram and some word was said, which, quickened by the Spirit, began to grow in the heart of an old Kapu woman of that place. The tender plant was cared for by one of the Christians. The old woman began to attend the service on Sunday, and contribute to the cause. Last March when I was in Pithapuram she said that she wanted to come with me because she could not live a Christian life where she was. Soon afterwards she walked to Peddapuram. After several of her people had come and tried to influence her to go back with them without avail, she broke caste by eating with the Christians. Not long afterwards she was baptized. Her name is Adamma."

Miss MacLeod always met on Saturday forenoon with the Christian women of Peddapuram for prayer and conference, Two little girls, who attended more or less regularly in 1901, began of

their own accord to take part by pleading for a blessing on themselves, their loved ones and their missionaries. One of them was five years previously a little famine waif, but through the kindness of Mr. and Mrs. Walker and those to whom they committed her, she had become a healthy, happy child, so Miss MacLeod found it very delightful to hear her calling down upon them the heavenly Father's blessing.

Work after furlough. In 1904 and 1905 Miss MacLeod was absent on furlough in Canada. She was able to report her first year after her return as the most unbroken year of work she had spent among the Telugus. This year she was welcomed for the first time to several Brahman houses, and a few houses of the merchant caste, while many of the Sudra women listened eagerly to the message, and quite a number learned regular lessons in the Bible and also some hymns. **Children's classes.** Eight children's classes were conducted at Peddapuram this year, chiefly for girls. One of these was for caste girls who attend the Government schools. When Miss MacLeod was at a town ten miles from the station, she was surprised to receive a visit from the young widow at whose house this class is held. She had with her a girl who attended the class. They were passing in a cart, and saw Miss MacLeod and went in to speak to her. When asked to stay awhile, the widow said: "Oh, no! This little girl is very anxious to get back in time for her Sunday School class."

Eighty-four days were spent on tour in 1906, and one hundred and eleven in 1907. The majority of caste women met out in the villages had never heard the name of Christ before.

Miss Sarah E. Morrow arrived at Cocanada in December, 1898, with Miss Simpson. In September, 1900, she took up her residence at Akidu. In her report for 1901 she states that the seed sown in the past was bearing fruit in the hearts of many Sudra women. During a tour in Kolair Lake in 1902, the women were as a rule eager to hear the message. Some would say: "This is very good teaching, but it is not for such as we, who spend all our time catching fish." Then it was a pleasure to the missionary to read to them the story of Jesus calling the fishermen, his first disciples, from the shore of the lake; of their leaving their nets and following Him; and of the wonderful draught of fishes after their night of fruitless toil. **Miss S. E. Morrow.**

Alone at Akidu.

In March, 1903, Mr. and Mrs. Chute left with their children for Canada, and Miss Morrow had the care of the boarding schools until Dr. and Mrs. Woodburne took charge early in 1904. The Biblewoman, Pantagani Annamma, who had refused to work for a fair allowance came and offered her services, leaving the question of remuneration for the missionary to settle. A very severe illness had produced this change of mind. Miss Morrow expressed the opinion in her report for 1904, that many women of various castes in many villages were secret believers. A year later she says that she had hoped to report some baptisms from the caste women, and although disappointed she was not discouraged, because she knew that many women were nearer the kingdom than they were the year before. In September of this year (1905) she was led to visit the Christians in the Pedda

A fortaste of the Revival.

Kapavaram Church, and to hold meetings with them, when a foretaste of the great Revival was experienced. An account of this blessing is given in chapter IX.

Miss Morrow left for Canada in March, 1906, and returned to India at the beginning of 1908, when she took up work on the Narsapatnam field, making Tuni her headquarters.

Miss Gertrude Hulet, M.D.

Miss Gertrude W. Hulet, M.D., arrived at Cocanada early in November, 1900, along with Miss Selman and Dr. and Mrs. Woodburne. She was the first doctor among our single ladies, though not the first lady doctor, Mrs. Chute having that honor. Not long after her arrival, while she and Miss Selman were residing in the Rest House at Cocanada, the latter became ill with enteric fever, and Miss Hulet had to give much of her time to the sick one. When Miss Hatch went on furlough in April, 1902, Miss Hulet took charge of her work and cared for it till her return at the end of 1903. During this time she did considerable medical work in which she was ably assisted by Mr. Joshee.

Miss Hulet at Ramachandrapuram.

Miss Hulet tells of a special effort made to encourage the Christian women in learning Bible stories and hymns by promising a prize of money to the uneducated women of any congregation who learned the most, the money to be devoted to the support of the pastor or the erection of a place of worship. The women of the church most recently organized were able to sing seven hymns of six or seven verses, and recite three parables; those of another church sang ten hymns and recited five

parables; those of a still older church sang fifteen hymns and recited eight stories and parables.

Miss Hulet had charge of the boarding school at Ramachandrapuram during the first quarter of 1904, and then went to Vuyyuru to share with Miss McLaurin the burdens of that field. Vuyyuru was thus the first field to enjoy the benefit of having two ladies to care for the women and children. When this was decided on in the Conference, it was also decided that this station should be the first to be provided with a bungalow for ladies, which was erected under the superintendence of Mr. Cross in 1905. The house-warming took place at Christmas, and the ladies rejoiced to have such a comfortable home. It is called the Jane Buchan Bungalow. For two years Miss Hulet was in charge of the boarding schools, and in 1905 she had the great joy of seeing twenty of the pupils confess Christ in baptism, most of whom seemed to have had definite experiences, their conversion resulting from some sermon by Mr. Cross or some personal talk with Miss Hulet. **She goes to Vuyyuru.**

The medical work grew from year to year, and the need of a small hospital was felt. Early in 1906 a piece of land was secured just across the road from the compound, and the hospital was built, consisting of one large central room and two small rooms for wards, one on each side of the main room. A wide veranda along the front affords a good place for the patients to sit while the gospel is preached to them. The formal opening took place on December 24th, when Dr. and Mrs. McLaurin were present. Some of the princi- **A small hospital provided.**

pal men of Vuyyuru and a few from the near villages attended and evinced a real interest in this work.

In 1907 Miss Hulet had charge of the two schools for caste girls and also of other work in Vuyyuru and the villages near it. Her remarks on the school at Valluru have been given already in our account of Miss McLaurin's work. At the end of March, 1908, Miss Jessie Allyn, M.D., took over the work from Miss Hulet, who went on furlough, making the long journey to Canada with Miss Selman and Dr. and Mrs. Woodburne, her fellow-travellers on the way to India in 1900.

Miss Selman.

Miss Mary R. B. Selman was, as we have just said, Miss Hulet's companion on the way to India in 1900. Her study of Telugu was interrupted by an attack of enteric fever, but a stay of some weeks on the Hills during the hot season of 1901 restored her to her usual health. She spent the next two years at Vuyyuru, caring for Miss McLaurin's work while that lady was on furlough. During 1904 and 1905 she was at Peddapuram filling Miss MacLeod's place. When Dr. Woodburne was ill for some months she rendered efficient help in caring for him, her presence in the home being a great comfort to our brother and Mrs. Woodburne. Two Sunday Schools for caste children were begun in Peddapuram by her and also several smaller efforts conducted on week days and called children's classes. She says that it was sweet music to hear them sing praises to God. In resigning the work to Miss MacLeod she wrote: "The Biblewomen have been true and faithful

helpers, and it is with sorrow that I leave them and the people I have learned to love, and begin work again in a new place."

Early in 1906 she went to Akidu and toured with Miss Morrow, preparing to take charge of the work on that field. Her report for that year is taken up almost entirely with an account of the Revival. Extracts from it appear in the chapter devoted to that subject. **Miss Selman at Akidu.**

In 1907 Miss Selman spent one hundred and twenty-three days touring in boat and tent in the more distant parts of the field. Accompanied by her helpers, she preached the gospel in seventy-two villages, held one hundred and fifty services with Christians, and visited one hundred and eighteen homes among the caste women. In some of the villages they went from house to house reading and praying with the Christians. On visiting villages, which the Biblewomen had visited without her, the caste women said: "Oh, do send the women again, and send them often, we want to remember your teaching." The agitation for self-government has interested the women also, and questions about it have given opportunities to talk about the King of kings. The greatness of the opportunity and the lack of workers to use it, especially the lack of Biblewomen, led our sister to write: "This is the time for India, but we feel that we are only touching the work on the Akidu field. The time has come for me to go on furlough, and I go with a sad heart. Not that I do not want to go to the beloved home and dear ones; but there is no one to take my work

while I am away; and here are all these Christians to be taught, and the caste women begging for the gospel with only four Biblewomen to teach them. Pray ye the Lord of the harvest that He will send forth laborers." Miss Selman and her fellow-travellers reached Toronto on May 18th, 1908.

Miss Robinson. Miss Janet F. Robinson arrived in India with Miss Murray in December, 1903, and spent most of her first year at Cocanada, where she got some little insight into school affairs through helping Miss Baskerville. For over seven months she had charge of the Bible class in the English Sunday School. Then she spent three months and a half with Miss Hatch, and saw a good deal of the work. The first three months of 1905 were spent at Cocanada, the next six on the Hills, and October and November with Miss Hatch, where she taught for an hour and a quarter daily in the Cockshutt Girls' School. Having passed the examinations in Telugu, she took up early in January, 1906, the work at Akidu to which she had been appointed, namely, the care of the boarding schools.

This account of Miss Robinson's work should follow that of Miss Pratt's, but it is given here because Miss Robinson became Miss Selman's fellow-worker, when she took charge of the schools at Akidu. Her reports show how congenial the work is. Apart from the necessity that arose to relieve Mrs. Chute of some part of her heavy load of work, it seemed fitting that the field with the largest church membership should be the first to have a lady missionary appointed to look after

the boarding schools. The very first year showed the benefit of this change in many ways. We have alluded in another chapter to the intense heat of the hot season, and to the terrible epidemic of cholera that occurred then. Miss Robinson, who, with Miss Selman, was at Akidu through it all, says in her report : "During these most trying times we were kept safe from harm with our forty-three boarding children, no one in the compound showing any symptoms of sickness from either the heat or the pestilence." During the latter part of the year regular work was begun among the Hindu children of Akidu and the Government Caste Girls' School was visited once a week.

New dormitories for girls.

Owing to the rebuilding of the Girls' Dormitories in 1907 there were no boarding girls in attendance during the second term; but when the schools reopened in January, 1908, the new buildings were occupied by twenty-five girls. Miss Robinson reported in December, 1907, two girls as having passed the Lower Secondary and Trained Teachers' examinations. These were the first from the Akidu field. In October of that year Pantagani Annamma, the oldest Biblewoman, died of cholera. She had been in the work most of the time since Akidu was occupied as a station in 1880.

Ladies' Bungalow at Akidu.

The second bungalow for ladies was built at Akidu, the foundations being laid in 1906, and the building completed in 1907. Mr. Chute devoted much time and labor to the supervision of this work. Misses Robinson and Selman occupied their new home on October 9th, and early in January, 1908, they had the pleasure of helping to entertain

the Conference. This house is called the Jennie McArthur Bungalow. With the outhouses it cost $3,000.

Miss Pratt.

Miss Lida Pratt reached India with Miss Priest and Mr. and Mrs. Cross in December, 1902. After a few months at Yellamanchili she joined Miss Priest at Tuni in April, 1903. Here she had the opportunity of observing the latter's methods of work. In 1904 she taught some Bible classes in the school, and was alone at this station for four months owing to Miss Priest's illness. After her examination in Telugu was over she spent a few weeks toward the end of the year with Miss Morrow at Akidu, and enjoyed helping in the work there. When Miss Baskerville left for the Hills in April, 1905. Miss Pratt kindly took charge of the Girls' School, and in July she was appointed to this work for a year. While her hands were still filled with the care of the school, she was asked to take charge of Miss Simpson's work also, when the latter went on furlough in March. During January and February she devoted part of her time to visiting with Miss Simpson the houses where the latter had been working. It was supposed at that time that Miss Pratt's appointment to this work would be only temporary, but owing to Miss Simpson's death it has become permanent.

In her report for 1906 she tells of the extreme heat of April and May, and of the ravages of cholera in Cocanada, where hundreds were carried off. It was a testing time to the caste women who professed to have given up idolatry, for the usual custom at such times is to seek to appease

the anger of the cholera goddess by making offerings to her. Miss Pratt says: "Wherever we went we saw the large round eyes of red and yellow powder smeared on the wall at each side of every door and window. This was to keep out the evil spirit that causes cholera. It was disappointing to find these marks at the homes of some of our most interested women. It is hard for us to realize in what fear these people live all the time. Their whole religion is one of fear and not love." In her report for 1907, Miss Pratt tells of a woman who had been hearing since Miss Frith's time, and had begun to declare openly that she was trusting in Christ. In October her husband died. The week before, when the Biblewoman visited their home and prayed with him, she asked if he loved the Lord, and he replied: "He is my Father, my Saviour." He besought his wife to believe and make public confession. He died peacefully, but regretting that he had not been baptized. Miss Pratt tells also of two women who seemed about to confess Christ. They attended church and gave a thank-offering because the Lord had heard their prayers, and had restored the health of the little boy in the family. But they drew back through fear of their relatives. **Some incidents.**

In regard to the influence of the Caste Girls' School Miss Pratt says: "After the hot season when the unrest was manifested so forcibly here in Cocanada, a few pupils were withdrawn but the school did not suffer as much as we at one time feared it might. The mothers of our pupils are our **The school for caste girls.**

staunch friends, and are glad to have their children attend our school, because they learn so many good hymns and Bible stories. One of the workers tells how she found one of the little girls teaching the Lord's Prayer to an old woman in her street."

Speaking of the gathering on Sunday School day she says that it means much that these children of high caste, low caste and no caste will all assemble in the house of God and sing praises to His name. One striking feature of the large gathering of restless, boisterous and almost uncontrollable children was the perfect stillness during prayer.

Miss Jessie Allyn, M.D. Miss Jessie M. Allyn, M.D., arrived in India in November, 1906, along with Mr. and Mrs. A. S. Woodburne. Residing at Cocanada while studying Telugu she had the privilege of teaching the Bible in English to eight or nine bright young Hindu students. Early in 1908 she removed to Vuyyuru and took charge of Miss Hulet's work there.

Miss Jones. Miss Lucy M. Jones arrived at Cocanada the day before Christmas, 1907. She attended the Conference which met at Akidu early in January and soon afterwards became ill with enteric fever. Having gone to Yellamanchili on the invitation of Dr. and Mrs. Woodburne, she received every attention, and after a long illness was able to go to the Hills early in April, 1908. She soon grew strong enough to take up the study of Telugu, and on July 30th she joined Miss Hatch at Ramachandrapuram.

Misses Folsom and Corning have been connected with the Timpany Memorial High School, an account of which is given in Chapter XIV. **Other ladies.**

In 1908 the Women's Society of Ontario sent out Miss Carrie Zimmerman, of Oil Springs, Ont.; Miss Ida J. Ryerse, of Simcoe; and Miss Jessie Findlay, B.A., of Winnipeg. Miss Zimmerman was residing at Victoria, B.C., when appointed.

XIII.

THE CHURCHES OF CHRIST

In the preceding chapters of this history we have naturally given the chief place to the work of the missionaries. It seems wise to give in this chapter a somewhat full account of the origin and growth of the Telugu churches, the two Associations, the general Home Missionary Society, and the two Women's Helpmeet Societies; and also tell briefly about the men and women who have taken a leading place in the work.

Organization of churches.

In the beginning of Mission work on any field the first converts in the villages, no matter how far distant from the Mission station, become members of the church at the station. As soon, however, as the number of such members in a group of villages becomes at all considerable, the organization of a church is recommended. The first church in this Mission was organized at Cocanada before Mr. and Mrs. McLaurin arrived there. The next was organized in 1875 at Gunnanapudi, about one hundred miles south-west from Cocanada where most of Mr. Gabriel's converts lived. This church was reorganized on December 21st, 1879, after the trouble caused by Nathan Gabriel in 1878. A church was organized at Tuni on March 2nd of the same year. There was only one church at Cocanada for both Telugu and English or Eurasian members until October 20th, 1880, when the latter

formed a separate church. On December 5th of that year a church was organized at Akidu, and just about two years later similar action was taken at Samalkot soon after the opening of the Seminary.

Previous to the occupation of Tuni as a Mission station there were no Christians on that field and the same may be said of Yellamanchili. When Narsapatnam was occupied as a station in 1892, there were a few Christians in that region, but there was no church. We have seen that long before Akidu became a Mission-station there was a church at Gunnanapudi, and some years before Vuyyuru was occupied churches had been formed at that town and at Bodagunta. So also in the region that became the Ramachandrapuram field there were churches at Muramanda and Nalluru; and in that set apart as the Peddapuram field there were churches at Geddenapilli and Gokaram. The missionaries in charge of the various fields have continued the work of church organization, so that to-day there are nineteen churches on the Akidu and Vuyyuru fields and twenty-five on the fields to the east of the Godavari river.

The Godavari Association.

There were not many churches in existence when the Godavari Association was organized at Akidu in January, 1882; but it was felt that it would be well for the Telugu brethren on the different fields to have the opportunity of meeting annually to encourage one another in the good work. The next year the Association met at Cocanada, and in January, 1884, the church at Gunnanapudi had the honor of entertaining it. At this meeting after the letters from the churches

had been read the following subjects were discussed: the excessive use of jewelry by the women of the churches; the duty of parents to give their sons to the Lord's work, and as a first step to send them to the Seminary at Samalkot for training; and lastly the duty of church-members to build the school-houses needed in the villages and to support the teachers. There were as many as five hundred present at some of the sessions of this Association.

The Kolair Association. As the majority of the church-members in the Association were in the churches lying west of the Godavari, and the Association could meet with them only every alternate year, a second Association was organized at Akidu in January, 1893, and called the Kolair Association, a very appropriate name, especially when it is remembered that Mr. Thomas Gabriel called the Mission in its beginning, the Kolair Mission. This new Association embraced thirteen churches with one thousand eight hundred and seventy-four members, besides the Menol church with ninety members which later was handed back to the care of the American Baptist Mission. There were left in the Godavari Association ten Telugu churches with seven hundred and fifteen members and the Cocanada English church with sixty-one members. Now there are in the nineteen churches of the Kolair Association three thousand five hundred and eighty-eight members, and in the twenty-five churches of the Godavari Association two thousand one hundred and eighty-five.

While there was as yet only one Association it was decided to organize a Home Mission Society

chiefly for the purpose of securing and holding sites for houses that are used for schools and also for worship. Although a very small piece of land is sufficient for the purpose, it was often found that there was none for sale, so that it was necessary to apply to the authorities for a site. In many cases the caste people were bitterly opposed to the granting of land for a school-house as they did not wish the children of their farm-laborers to have any education at all. The Missionary on each field usually applied for the land, and the deed was made out in his name. It was felt that it would be better to have all the property in the villages held by a local Society, that represented both the missionaries and the churches. Then, too, it seemed wise to have the churches provide a fund from which new congregations could be helped to build a school-house.

Home Mission Society.

When the Godavari Association met at Tuni in January, 1888, the Baptist Mission Society of the Kistna, Godavari and Vizagapatam Districts was formed. The churches were asked to contribute at the rate of two annas per member annually ; and the business of the Society was entrusted to a Board elected at the annual meeting of delegates from the churches. The constitution provided that some of the members of the Board should be missionaries, and also several of the trustees. At the request of the Conference the Foreign Mission Board in Canada agreed to have all the Mission property in the villages transferred to the new Society. A collection of thirty-six rupees was taken for this work when the Society was organized,

and one of the Telugu brethren was employed to apply for sites and see that they were obtained. After a few years this office was abolished.

Evangelistic work of the Home Mission Society.

When Mr. Laflamme began work at Yellamanchili, he was in sore need of Telugu preachers to help him. When he stated the case to the delegates at the annual meeting that was held at Akidu in January, 1890, they decided to support a man in that work, and called for volunteers and money. The sum of eighty-five rupees was given by the delegates, and G. Yakobu, pastor of the Samalkot village church, was appointed. Thus a second department of work was assumed by this Society, which perhaps has brought more blessing to its supporters than the work originally undertaken.

In order that there should be no difficulty in regard to the Society's right to hold property, it was decided a few years ago to have it incorporated under an Act for the registration of literary and charitable societies. This necessitated a change in the constitution, because the Act called for a society and not a convention of delegates from churches or other organizations. The incorporation took place in March, 1902.

Incorporation of the Godavari Baptist Home Evangelization Society.

In the memorandum of Association the name of the Society is given as The Godavari Baptist Swadesha Suvartavyapaka Society, which means the Godavari Baptist Home Evangelization Society. The objects of the Society are declared to be (1) The diffusion of the truths of Christianity among the people of India especially in the Districts of Vizagapatam, Godavari, and Kistna in the Madras Presidency; and (2) The encouragement of the

spread of education among members of the Christian community and others by acquiring school sites and by helping in the erection of school-houses.

Missionaries and pastors of churches have only to sign the roll to become members of the Society. Other church-members may become members of the Society by paying a yearly subscription of a quarter of a rupee. Of the fifteen members of the Board of Management not less than three must be missionaries of the Foreign Mission Board. One of the rules provides that all the properties of the Society shall be vested in five trustees, of whom three shall be missionaries.

Property of the Society.

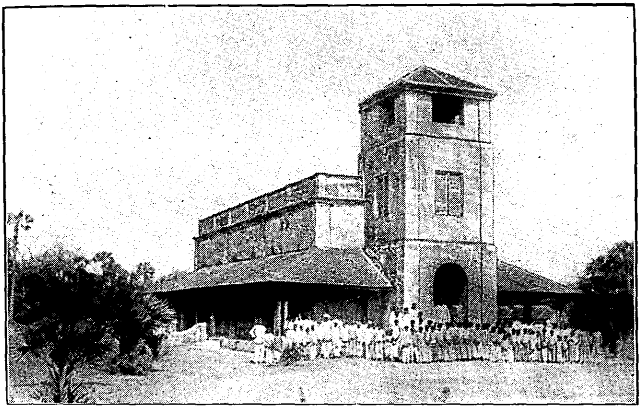
This Society has been in existence now for twenty years. During this time the churches have given two thousand nine hundred rupees for the Land and Building Fund, and two thousand five hundred rupees for the support of evangelists on the Yellamanchili and other northern fields. The total is about $1800. This is not much for so many people to give in twenty years, and yet it is something when we remember that the ordinary wages of a laborer have been about six cents. Contributing to the support of evangelists on destitute fields at a considerable distance from the homes of most of the contributors has also had a good moral effect ; and the other department of the work has served to teach the churches the benefit of mutual co-operation, and to make them more interested in each other's prosperity or adversity. The Society holds for the churches of the Kolair Association about sixty sites, and for those of the

Godavari Association about fifty. Most of these sites have buildings on them. The picture of a village chapel with its mud walls and roof of bamqoos and thatch gives a good idea of the style of these buildings. They cost from forty rupees up to one hundred and even two or three hundred occasionally, the roof being covered with tiles in the latter case.

Women's Helpmeet Society of the Godavari Association.

When the Godavari Association met at Ramachandrapuram in February, 1896, a meeting for women was held on Sunday afternoon as usual. After some exercises such as had been customary in the past, a new thing was introduced by Miss McLaurin, who at Miss Hatch's suggestion, told of the formation of the Mission Circles in Canada, and thus showed the desirability of forming among Telugu Christian women a society of some kind for mutual helpfulness. The proposal was received with enthusiasm, and it was decided that a Biblewoman and another sister should act with each lady missionary in beginning local circles. When the Association met at Yellamanchili in 1897 a Society was organized and called the Women's Helpmeet Society of the Godavari Association. The name " Women's Helpmeet Society " is rendered in Telugu by four words all beginning with the letter S, so the abbreviated form of the name is S. S. S. S. Branch Societies or Circles were formed in many places, and many of the women began to feel that they also had a work to do and a mission to fulfil in the world.

At the annual meeting held in February, 1908, subscriptions were reported from more than



TELUGU CHAPEL AT COCANADA.

A VILLAGE CHAPEL.

twenty circles with about four hundred members. The total amount that had passed through the treasurer's hands from the organization of the Society was 513 rupees. Many of the circles, however, devote part of their income to local work. The amount used for the support of Biblewomen was 369 rupees, while the sum of 42 rupees had been given to the Home Evangelization Society. Two of the Biblewomen supported by the Women's Society of the Godavari Association were from the Ramachandrapuram field. One of them remained for only a year or so at Anakapalle ; the other Korati Rachel, though growing old, toiled on till April, 1907. She died early in 1908. The other woman supported by this Society was Salome of Narsapatnam. She also is dead. These were all fine workers.

The Annual Meeting in 1908.

Women's Helpmeet Society of the Kolair Association.

When the Kolair Association met at Gunnanapudi in January, 1898, Miss Stovel and Miss McLaurin and more than two hundred Christian women got together and organized a Women's Helpmeet Society. It was decided to have circles in the different villages, and several volunteered to organize a circle and look after it. A monthly fee of one pie—the smallest Indian coin—was decided on, so that no one should be afraid to join. It was decided to have a prayer meeting every other month with the hope that many shy ones might learn to pray aloud, and to take up at the alternate meetings Missions or Temperance or some practical subject such as : How to train children, or The regular attendance of women at the church services. At the first annual meeting thirteen circles reported,

and it was decided to support a Biblewoman on the Anakapalle field. Miss McLaurin wrote in 1905: "The good effects of the Women's Helpmeet Societies are becoming evident. The women of the congregations are becoming brighter and more interested in spiritual matters as their knowledge of God's Word increases, and the pastors' wives, who are the leaders, are learning how to conduct the meetings, write their annual reports, and gather the collection for the support of the Biblewomen." At the annual meeting held at Gunnanapudi in 1908, reports were received from forty-four village societies, and the collections amounted to $30. One of the Biblewomen on the Akidu field volunteered to go as the Society's representative to work on the Yellamanchili and Narsapatnam fields, and was duly appointed.

Benefits received from these Societies.

Miss Hatch has summed up the benefits received by the women from the work of these Societies. "First there is enlargement of vision. So many used to think only of their own village, or perhaps also of the villages in which their relatives lived; but through the Women's Societies they hear of women in regions they have not seen, and are led to feel their responsibility to give them the gospel. Then they have learned the value of union in Christian effort. Even the smallest monthly gifts from all the women who have a share in this work make a sum sufficient to support one or two Biblewomen on the more needy fields. The women are learning also to give systematically and to do business for the Lord in a businesslike way. In addition to those who give regularly one pie (a

sixth of a cent) a month, there are those who give three pies. In very many of the Circles the treasurer's account is kept carefully and also minutes of the meetings; officers are elected by vote of the members; and delegates are appointed to the annual meetings of the Societies, and are expected to give a report of the proceedings on their return. In this way many of the women are acquiring business habits.

"Bible study is encouraged by the issue of a curriculum of studies annually, including chapters to be learnt by heart, and also by the duty of expounding these lessons that falls to the women, necessitating more thorough study in preparation. The importance of prayer has been learned by many as they have realized the needs of the great work and their utter inadequacy to meet those needs. Lastly, the duty and privilege of voluntary service has been kept before the women and many of them are taking up work in this way." The writer can add his testimony in regard to some of the benefits mentioned above. He was present at the annual meeting of the Women's Helpmeet Society of the Godavari Association in February, 1906, and noted with surprise and pleasure the way in which all the business of that meeting was transacted. He was impressed with the thought that one phase of New India was before him.

The annual reports of the Women's Helpmeet Societies are printed with the Minutes of the two Associations, and the report of the Godavari Baptist Home Evangelization Society. The pamphlet contains also an introduction by the editor, and a **Annual reports.**

letter from the Secretary of the Conference of the Missionaries giving information concerning all matters of Conference business in which the churches are specially interested. Other items in the annual pamphlet are the statistical tables and the names and addresses of the pastors.

Spiritual life of the churches. The low spiritual life of the members of the churches has often brought sorrow to the missionaries and caused doubts to arise in the minds of many in the home land who have heard of it. It is only fair however to remember the pit from which they have been digged. Not only do the converts come out from generations of idolatry and all the vileness connected with it ; but they must continue to live in that same pestilential moral and spiritual atmosphere, unless indeed a whole hamlet turns from idols to serve the living God, which occurs but rarely. Boys and girls in the boarding schools have a chance to learn something better ; and especially do we count on the older students at the Seminary and the older girls at the school in Cocanada to carry with them into the Christian communities where they may work something of the spiritual atmosphere in which they have become accustomed to move. There have been on the various fields of the Mission some men and women whose lives have been a benediction to many, although they never had the privilege of attending any of our schools. Some of these beloved brethren and sisters are still shining for Christ. But the churches owe the greater part of their growth in spiritual things to the men and women who have sat at the feet of Canadian and Telugu teachers in our best schools.

Growth in the grace of giving.

A few illustrations of the growth of the members of the various churches in the grace of giving may be cited here. A church was organized at Malikimahammadpuram about twenty miles north of Akidu in June, 1886. The next year when a site was secured, for which they had waited several years, and a chapel built, they showed their gratitude by proposing at the first meeting of the church to give yearly subscriptions in addition to the weekly offerings they had been accustomed to give. In 1900 they gave one hundred and thirty-six rupees although there were only fifty-two members in the church. For this the Kolair Association gave them an excelsior banner. The next year with fifty-five members the church gave one hundred and seventy rupees. In his report for 1898 the Akidu missionary tells of the visits of Martha of Wodur, a village thirty miles north of Akidu. He says: "She is a widow, old and wrinkled, with the barest possibilities of existence, but she never comes empty-handed to the monthly meeting. She has often given so much that we knew it meant lack of necessary food to do so. She has also at three or four different times brought other disciples with her for baptism, the fruit of her personal work. She is a saint who puts us all to shame."

Kadavakollu is a village a few miles north of Vuyyuru. In 1895 a great blessing came to this congregation largely through the work of Kusipudi Peter, a graduate from the Seminary, who volunteered to look to the people for his support without the help of the Mission. From being

one of the worst it became one of the best Christian villages. The Christians of Mahaishvarapuram, on the Vuyyuru field, numbering only seven families, gave from the first nearly half of the teacher's support. In 1899 they built a house of worship which cost sixty rupees, receiving no help whatever from the Mission. As far back as the year 1888 the Telugu church at Cocanada had a gold and silver collection on the first Sunday in the year as a thankoffering. The missionaries present gave a few gold pieces; and the members gave six rupees and four quarter-rupees and sixty-seven pieces each worth one-eighth of a rupee.

Some incidents.

When the Godavari Association met at Samalkot in 1900 thirteen men and women from the Kaleru church, thirty miles distant, walked all the way there and back. They might have taken the train for twelve miles of the journey but could not afford the expense. When asked if they did not get tired, one of the women said: "Oh, we did not know we were tired; we just sang hymns most of the way there and that helped us, we forgot we were tired. And we had such a feast of good things, we just sat down and ate the rich golden fruit and came away full of joy and gladness." These Kaleru Christians could not afford to pay for even twelve miles of railway travel, but the church they represented had built a chapel with very little outside help, and was paying half of the pastor's salary.

At one of the Gift meetings on the Vuyyuru field a Christian woman, who could neither read nor write, was impressed with the duty of giving

a tenth of her income for the Lord's work. Her husband's farm consisted of only half an acre of land so that they found it necessary, like most of the Christians on that field, to work for some wealthy Sudra farmer. The woman was encouraged by her husband in her resolve to give a tenth, so they tithed the small yield on their little piece of land and tithed their wages as farm laborers, and laid it aside as the Lord's. At the next Gift meeting these tithes amounted to eight rupees, which they brought with shining faces as their offering. In addition they had given about two rupees in collections at the Sunday services.

A steadfast church.

The church at Kishkindapalem on an island in the Kistna river has brought joy to the heart of the missionary by its steadfastness in spite of many trials. After only one good harvest in four years, floods washed away the crops in 1907, and knocked down many houses including the chapel. Then the fallen woodwork was burnt up in a fire that destroyed twenty houses. In spite of all these troubles they resolved to build a better chapel with a little help from the Mission.

Mr. Thomas Gabriel's first converts were among his relatives at Gunnanapudi and Kommalamudi, two neighboring villages lying a few miles south of Kolair Lake. Most villages have a Sudra population with a Mala or Madiga hamlet attached. The inhabitants of these villages were all Malas, and now they are nearly all Christians. The first to believe in Christ were Mr. Karré Samuel and his wife ; and not long afterwards Samuel's younger brothers, Peter and Andrew, followed his example.

Some leaders in the early days.

Karré Samuel, who was the munsiff or head man of his village, did a work in the early years that should not be forgotten. He opened a little school in which many of the male converts obtained enough education to make them useful as teachers of others. Among these were two men who had been driven from their own village by the caste people, when they became Christians. They lived for two years at Komalamudi, and were able to read the Bible when they returned to their own village. Mr. Samuel was also zealous in going to the surrounding villages and preaching to the Malas, many of whom were his relatives. And when a few believed in any village, he was faithful in conducting worship with them on Sunday. He is an old man now, and almost blind. His brother Peter was also much used by the Lord in those early days, and was for several years a great comfort to Mr. McLaurin, at whose request he had left his farming in October, 1874, and devoted himself to preaching the gospel. For more than twenty years he was the missionary's chief helper on the Akidu field. His name is mentioned frequently in the earlier chapters of this book.

If some should wonder how these men converted from heathenism obtained their Bible names, it may be well to remark that many of the converts have discarded their old names, which are often the names of heathen gods, and have taken a name from the Bible when they put on Christ in baptism. So Karré Peter was originally Karré Potarazu. Some change their name completely. This is what Thomas Gabriel did, his name having been Taleru Marayya.

Shortly after the death of Mr. Thomas Gabriel on the first day of 1875, Mr. McLaurin was permitted to welcome Mr. Josiah Burder to the work at Cocanada. Several references have been made to him in the third and fourth chapters of this history, and a sketch of his life may be found in Chapter XV. However, we may say here that he exercised a great and good influence in those early years as he toured at times over a large part of the country cared for by this Mission. His son Jonathan taught in the Mission school at Cocanada for some years ; but he soon gave evidence of having considerable ability as a preacher, and at God's call devoted his life to the work of proclaiming the gospel, chiefly in the town of Cocanada, where for many years he was pastor of the Telugu church. It is seldom that one hears a man with a greater command of his mother tongue than Mr. Jonathan had of his native Telugu. His death in 1900 was a great loss to the Mission. Some account of his life may be found along with that of his father. **Mr. Josiah Burder and his son Jonathan.**

Another Peter was pastor at Muramanda for a good many years. He was educated in the Lutheran Mission at Rajahmundry, and joined the church at Cocanada early in 1879. He passed away in September, 1902, at Ramachandrapuram, leaving a good record as an evangelist and pastor. **Some faithful workers.**

Some men of little or no education were faithful evangelists in the early days, and some of that class are still helping to spread the gospel. Zachariah of the Peddapuram field, and Job and Enoch and Daniel of Akidu, and Mallayya of Tuni and Kodali Samuel of Vuyyuru are all worthy of mention here.

Doubtless many souls have heard the gospel through them and have received eternal life through believing it. Daniel was a quiet, faithful man, who did a good work in the Malikimahammadpuram church. Enoch was the man who took up the work at Bodagunta, where our first members on the Vuyyuru field resided. Kodali Samuel was a heathen priest before his conversion, and one of his perquisites at funerals consisted in a free supply of liquor. He was a total abstainer from the day he became a Christian. He was a man of faith, too. When he suggested to the Akidu missionary that Vuyyuru should be made a Mission-station, he was told that that was not likely to be done. A few years later when the Conference decided that the region near the Kistna river should be made a separate field he reminded the Akidu missionary of their conversation on this subject and added : "I have never ceased to ask the Lord to send a missionary to Vuyyuru, and now He is going to send one."

Two choice young men.

One of the earliest to receive some education in the Boys' School at Cocanada was Jangam Isaac of Gunnanapudi. He became Pastor Peter's companion in evangelistic work, and showed so much devotion and wisdom that the missionary at Akidu hoped to see him become an ordained minister. He died in October 1st, 1885. Karré Krupanandam was another Gunnanapudi man whose memory is fragrant. He was appointed village karnam or accountant in 1890. This is an appointment that is usually held by Brahmans. A few years later the Vuyyuru missionary called him

to care for the work at Golavepalli, and his labors in that and the surrounding villages were so fruitful that a church was organized there in 1898, and Krupanandam was the acting Pastor till his death in 1900. Mr. H. E. Stillwell wrote at the time concerning him: "We feel it is little exaggeration to say that he was faithful in all God's house. In graciousness of Christian character he probably had no superior on the field; and in the combination of all qualities was the second strongest worker we had."

A good man.

Kusipudi Yakobu (Jacob) was one of the early converts in the Vuyyuru region. He belonged to the village of Srirangapuram, and was the leader of the Christians there from the beginning. His education was very meagre, but he tried to impart to the children and young people in his school all that he knew. There was a Brahman teacher in the village with whom he succeeded in making friends; and when Yakobu reached the limit of his learning he used to resort to the Brahman for a fresh supply, which he at once imparted to his pupils. He was a man who reminded one of the Lord's saying concerning Nathaniel: "An Israelite indeed in whom is no guile." He was called to his reward in 1904.

Two zealous pastors.

The only graduate from the Seminary in 1887, just after Mr. and Mrs. McLaurin had said good-bye to Samalkot, was Gudavalli Satyanandam. While in charge of the Boarding-School at Akidu in 1891 he showed considerable zeal in going to neighboring villages to preach, and had the joy of seeing quite an ingathering of converts at a village a few miles to

the north. Later he became Pastor of the church at Ganapavaram, and was ordained in January, 1895. His last service was with the Atsavaram church, which was making good progress under his able management, when he and his wife and child all died on Christmas day, 1901. Mr. Chute wrote concerning this event : " We felt that we had lost a personal friend as well as a fellow-worker on whom we had always depended for much. He always had a keen appreciation of spiritual truth, so that he was an inspiration in the workers' meetings." Palukurti Moses was another pastor whose death brought sorrow to the heart of the Akidu missionary. He was cut off by cholera in June, 1906, while in charge of the church at Moturu.

Leaders in the Kolair Association.

Turning to those still living we may mention Mr. Pantakani Samuel, the ordained pastor of the church at Vuyyuru. He was a Gunnanapudi boy, who studied for a time at the Seminary. He has been the missionary's helper at Vuyyuru almost from the beginning of the work there. Among those who went from the Vuyyuru field to the Seminary and returned to work as pastors and teachers we may mention two brothers, Kommuguri Samson and Peter, and Todeti Abraham, and Kusipudi Peter, whose good work at Kadavakollu is referred to in another part of this chapter. Two of the most helpful men on the Akidu field belonged to the church at Malikimahammadpuram. They are Mr. Pamu David and Mr. Tandu Lazarus. The writer remembers the way in which these and others discussed spiritual subjects at the meeting of the Kolair Association in January, 1906. Many of

the men gave evidence that they were taught by the Holy Spirit. Mr. Merugumalla Luke also among the younger pastors, and Mr. Pulavarti Samuel among the teachers, have done good work. More than twenty years ago when the people of Gunnanapudi started a school they secured Mr. P. Devanandam of the Church Mission at Ellore as teacher. After a time he married a daughter of Mr. Karré Samuel and later joined the church at Gunnanapudi. In 1894 be became pastor of the church at Moturu, an important charge because of its nearness to Gudivada, which is the county town for a large part of the Akidu field. His work at the meetings of the Association was very valuable, especially in the years when our young men had fewer educational privileges than they now enjoy.

Leaders in the Godavari Association.

When we look at the churches of the Godavari Association we find the earliest graduates from the Seminary still at work. These are Tuluri Cornelius, and Mr. Jagannaikulu. The latter taught in the Seminary for a good many years where he was Mr. J. R. Stillwell's chief helper; he is now at work in Cocanada. The former has been the beloved pastor of the Tuni Church since 1894. In his report for 1905 Mr. Scott says: "I have been especially fortunate in having among my Telugu helpers one so able, devoted and judicious as Pastor T. Cornelius, and one so earnest and warm hearted as Pastor Je Pal Das, of Chendurti." A Vuyyuru man, Kancharla John, whose work on the Tuni field was greatly appreciated, died in 1900. Several other graduates are doing good work on that field. Bar-

nala David, whose home was near Narsapatnam, was taken on as a preacher in 1890. He had lived for some years in the island of Mauritius. His presence has been a comfort to the converts on the Narsapatnam field during the long years since Mr. Barrow died. The pastor of the Yellamanchili Church is Mr. Pulukuri Peter, who came from the American Mission in 1897. On a field where there are not many Christians as yet, the missionary has found this man's work a source of strength and comfort. Mr. Chirigudi Ramaswami has also done faithful work on that field. Further up the railway is Anakapalle, where Mr. and Mrs. McLeod worked for some years. When an appeal was made for workers, a young man named Nathan came from a village near Gunnanapudi, and the church of that name supported him for some years through the Home Evangelization Society. Later, when this help could not be continued, Nathan stirred up others to contribute. His chief characteristic is his intense earnestness. When Mr. J. R. Stillwell took charge of the Ramachandrapuram field in December, 1904, he found that the six pastors of the churches were all men who had been in his classes when he was principal of the Seminary. Among these were Messrs. Bellam Lazarus, M. Michael, Gulla Andrew, and Korati Isaac. The teachers in the Seminary at Samalkot naturally take a deep interest in the progress of the churches and the work of the Home Evangelistic Society and the meetings of the Associations. Mr. N. Abraham, who has been the principal's assistant for

many years, was a matriculate when he came from the Godavari Delta Mission. Afterwards he was sent to Serampore for a three years' course in Theology. He was ordained in 1907, Mr. T. Solomon, the head master of the Training school at Samalkot, and Mr. B. Barnabas, a teacher of the Bible in the Theological school are also among those who are prominent in the Christian community connected with our Mission. There are many others who have done or are doing faithful work in seeking to extend the kingdom of God. And no attempt has been made to include the names of the women whose work has not been less faithful than that of the men. They are all in a greater record than this; and not one will lose the reward promised by the King Himself.

XIV.

THE ENGLISH WORK AT COCANADA

The Eurasian community.

India has a very large number of Native races in its population of three hundred millions. It has also quite a large number of people of mixed descent, who are generally called East Indians or Eurasians. So far as color is concerned, some of these are almost as dark as Telugus or other races, while many are much lighter and some are quite white. Their color is of less consequence than their mental and spiritual qualities. There is a danger of these being poorly appreciated, because the European is inclined to look down on the Eurasian, while the Asian or Indian may regard him with jealousy. Eurasians as a rule side with Europeans in religion, and also follow their style of dress. Very many of them are clerks in offices while some attain to fairly good positions in Government service. A great many are employed on the railways, and in the Telegraph and Postal Departments. Many of the Eurasians in Cocanada, where the community numbers two thousand, are of French or Portuguese descent, and hence are Roman Catholics. For their benefit both a church and a convent are maintained. The Church of England is also strong in Cocanada, and has a beautiful place of worship. These buildings, and also the home of the Baptist Church, are near a large open square in Jagannadhapuram, the

southern part of the city, and are very close together. The Timpany Memorial School is at the south-east corner of the square.

When Mr. and Mrs. McLaurin arrived at Cocanada in March, 1874, they found real sympathizers inMr. and Mrs. J. G. Ronchett, who had been living there since 1869, when Mr. Ronchett took charge of the Telegraph office. They were both baptized believers, and wherever stationed they tried to do some Christian work among both Telugu and English people. Mr. Ronchett held meetings for the signallers or operators, and Mrs. Ronchett conducted a meeting for Bible study and prayer in the house of a friend.

At the urgent request of some of them, Mr. McLaurin began work for the English and Eurasian residents. A Sunday School was conducted at 8 A.M. by Mrs. McLaurin, and a preaching service at 6 P.M. by Mr. McLaurin; there was also a weekly prayer-meeting. At first all these gatherings were held at their home on Canal Street; but after a time a building was rented in Jagannadhapuram to serve as both school-house and church. Some attended the regular service on Sunday evening, who had not been accustomed to go anywhere, and it was not long before results began to appear. A day-school with an attendance of twenty was conducted for Eurasian children by Mrs. Chapman, and was supported by subscriptions from the English residents of the town, chiefly Government officials and merchants. During 1875 the meetings and the days-chool were kept up; but soon afterwards a school was opened by the

Government chaplain, and that connected with the Mission was closed.

After the arrival of Mr. and Mrs. Currie in February, 1876, Mr. Currie took charge of the English Sunday School until he began to teach in the Telugu Sunday School, when Mr. J. G. Ronchett assumed that office, and continued to discharge its duties faithfully till he left with his family for Bangalore, about twelve years later. During the visit of Mr. and Mrs. Timpany in March, special meetings were begun for the English congregation, in which Mr. W. F. Armstrong of the Maritime Provinces Mission also assisted. These meetings were continued for some weeks, and seven persons confessed Christ in baptism, while three more followed later.

Total Abstinence Society.

In September of this year Mr. Currie inaugurated a work through which very many young people in Cocanada have received untold good, which they have afterwards carried to other parts of India and Burma. He wrote with his accustomed humility in his report for 1876: " By request of some of the members of our Church, we have organized a Total Abstinence Society, which meets fortnightly in the Mission chapel. It bids fair to become a source of much benefit to the young people of the place."

Mr. Currie took his share of the English services during the two years he was residing in Cocanada, and when he left for Tuni with Mrs. Currie early in 1878, Mr. Craig took up this part of the work and also assumed charge of the Bible Class in the Sunday School.

Early in 1879, Mr. and Mrs. McLaurin, who had been permitted to begin this work, left for Canada, bearing with them the love and hearty good wishes of the English congregation. Mr. and Mrs. Timpany suceeded them in the work and in the affections of the congregation. The building that had been rented by the mission for some years for both Telugu and English services and for a Telugu school was no longer needed for the latter or for the Telugu services, as these were all removed to the Mission compound a mile distant. But it was retained for the English services, and the meetings of the Total Abstinence Society, the expenses being defrayed by subscriptions.

A red-letter year.

The little church has had several red-letter years in its history, and the year 1880 was one of these. Considerable interest had been manifested during the previous year, and early in this year a gentleman in the Telegraph Department informed Mr. Timpany of his conversion some time previously, and of his desire to be baptized. At the same time Mr. Alex. Gibson, who was an active Christian but not a member of the church, applied for baptism. The ordinance was administered to these two men in February by Mr. Timpany. A few months later three others were baptized, one of them being Miss Priscilla Beggs, who has long been engaged in Zenana work in Cocanada. Shortly afterwards Miss Ellen Gibson, and Mr. White were baptized, both of whom were for many years active workers in the church and Sunday School, Mr. White becoming Superintendent

A church organized. when Mr. Ronchett left in 1888. Later still four others confessed their faith by baptism, and an English Church was organized with twenty-one members on the 20th October. A meeting was held to say farewell to Mr. and Mrs. Craig who were leaving to open a new station at Akidu, and the ladies gave Mr Craig a purse of one hundred and fifty rupees for the work at the new station. The report for the year says that the congregation had met all expenses and laid by a considerable sum towards securing a permanent place of worship. The time for such action came sooner than was expected, for a beautiful lot with a building on it came into the market early in 1881, and the purchase was made on March 19th. The total cost with repairs was 2,700 rupees or $1,100. This building furnished a hall for meetings of the English church, also a reading-room, and accommodation for a Telugu day-school. Three were baptized this year. Miss Priscilla Beggs began to prepare for Zenana work, while her companion, Miss Louisa Waring, who seemed fitted for similar work, was called to the service of heaven.

Purchase of a building.

The debt on the chapel was 1,700 rupees at the end of the year; in 1882 this was reduced to 1,200 rupees, which amount was all paid in 1883. Mr. Timpany said in his report that some European friends helped in this, and also Mr. Pyda Ramakistiah, a Native gentleman, who gave fifty rupees. Where a large part of the money came from may be guessed from a remark of Mr. Timpany's, in a letter to the *Link*, about that time, to the effect that the English work had cost him that year

more than a thousand rupees. An Estey organ was given to the church about this time by Mr. Craig in memory of his wife.

There was a gracious revival in 1883, and sixteen were baptized. In the preceding year three had thus confessed Christ, and in 1884 two more followed. Several leading members moved away in 1882, and in 1883 Mr. Jones, who had been deacon for some years, died. At the end of 1884 there were forty-eight members, of whom twelve were non-resident. In June, 1883, this church and congregation received a great accession in the coming of Miss E. A. Folsom, who was invited by Mr. Timpany to open an English free school, which became a few years later the Timpany Memorial School. In his last report, written only a few weeks before his death, in February, 1885, he said that Miss Folsom had done excellent work in the school and also in the church. When he died, the English church felt his loss very keenly. He had been their pastor for several years, and many of them had been baptized by him. He had helped them to secure a place of worship, and had opened a day-school for them, to which he was planning to add a boarding department. Little wonder that they loved him when he was with them, and mourned him when he was taken from them.

Miss E. A. Folsom.

Changes in the pastorate.

This church has suffered from the frequent changes that have taken place in the pastorate. Nearly every new man has, on his arrival at Cocanada had the privilege of caring for it while learning Telugu. Mr. Timpany had been in charge

of it continuously for more than four years, but after his death Mr. J. R. Stillwell took up the work, and then Mr. Auvache and Mr. Laflamme, followed by Mr. Brown and Mr. McLeod, and Mr. Lorimer. When the latter left in September, 1892, Mr. Davis who was the permanent missionary at Cocanada took charge. Again in 1894 a new arrival in the person of Dr. Smith was pastor, and he was followed in 1895 by Mr. Chute, and in 1896 by Mr. H. E. Stillwell. Thus in eleven years ten men followed each other in caring for this little church.

In February, 1886, Mr. J. W. Williams, a Eurasian brother, was appointed by the church as an evangelist, and a small hall was opened for preaching the gospel. Here a Sunday School with twenty-five Telugu boys was carried on during 1887 and 1888, and a gospel service was conducted on Sunday afternoon, two other meetings being held during the week. In March, 1889, Mr. Williams died. Early in 1888, soon after Mr. Laflamme took charge, a meeting of the church was held and a schedule of work adopted. The prayer-meetings were well attended and full of life and power. This was due mainly to the fact that the members had pledged themselves to be faithful when adopting the plan of work. A prayer-meeting was conducted also in a suburb largely occupied by Eurasians. A good work was done in the distribution of many English and Telugu tracts, and over one hundred copies of Spurgeon's sermons. The attendance on Sunday evening was about sixty. The observance of the

monthly concert of prayer for missions led to a greatly increased interest in mission effort, and on February 25th, a Women's Mission Circle was organized. By the end of the year there were twenty-eight members, and the subscriptions amounted to fifty-five rupees. most of which was given for the new class-rooms at the Seminary.

Mr. Ronchett and family leave.

Mr. and Mrs. Ronchett and their daughter left Cocanada in 1888. They had been warm friends of our work from the beginning, and Mr. Ronchett had been a deacon of the church and superintendent of the Sunday School for some years, while Mrs. Ronchett had always been very active in Christian work and their daughter had followed in their steps from the time of her baptism. Hence their going left a great blank. They have continued to show the same deep interest in the Lord's work during the twenty years of their residence at Bangalore. Very recently Mrs. Ronchett was left alone by the death of her husband on the 29th of February, 1908, and of her daughter on the following day.

Mr. G. H. White became superintendent of the Sunday School after Mr. Ronchett left Cocanada, and continued in that office for many years. He often found it necessary also to preside at the prayer-meeting or the Sunday evening service in the absence of the missionary. While the work at times seemed discouraging it was seldom that a year passed without some fruit.

Mr. Laflamme in charge.

From 1897 till 1900 Mr. Laflamme was the only missionary at Cocanada, and hence the English church had the benefit of his pastoral

care for four years. At a business meeting of the church held on April 20th, 1897, the schedule of work was reintroduced, and also the monthly concert of prayer for missions. Special meetings were held for eight days in October, when Mr. Morse of the Maritime Mission preached the gospel. Believers were quickened and many persons professed to have found Christ. Two boys and two girls, all pupils of the Timpany School, were baptized. In 1898 there were forty-five members, of whom twenty were non-resident. The next year was a trying year. One young man, who was a member, died suddenly; the brother, who was church clerk, was promoted to Calcutta; and

Mr. White and family leave.

Mr. White, who was deacon and Sunday School superintendent, also received an advance in business that took him to Cuttack, his family going with him. The resident membership was reduced to seventeen, of whom only one was a man. Mr. and Mrs. White had been connected with the church for sixteen years. Reference has been made to the various ways in which he had served the church; and Mrs. White had also helped in every good work. Regret at their departure and appreciation of their services were manifested by a largely attended farewell meeting, and a parting gift from the church and Sunday School. Mrs. Norfar, formerly Miss Ellen Gibson, was elected deaconess of the church and superintendent of the Sunday School, and church clerk. Her sister, Miss Charlotte Gibson, became treasurer. In October, 1900, special services were held for ten days, at which Mr. Priest proclaimed the gospel. A number of bright conversions resulted.

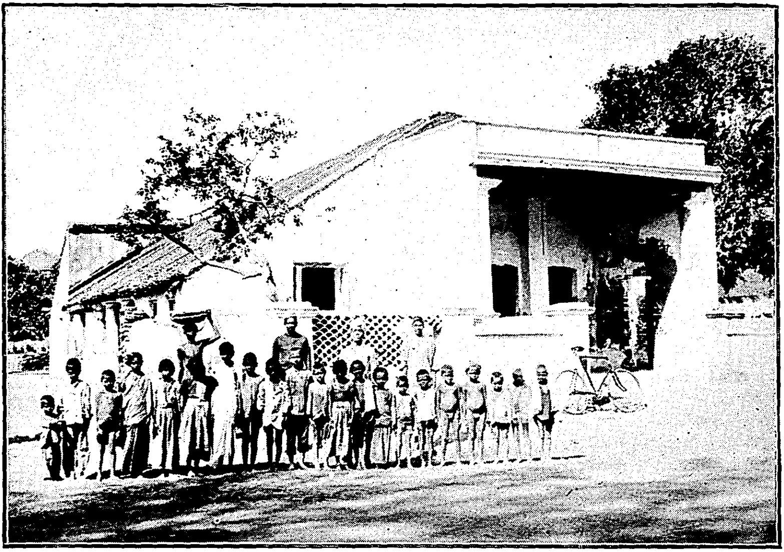
Since the beginning of the new century the pastorate has been held in turn by Dr. Woodburne, Mr. Laflamme and Mr. Cross for one year each, by Mr. Ralph E. Smith for three years, and by Mr. A. S. Woodburne during 1907. Miss Folsom was absent from April, 1901, and was greatly missed, but when she returned she was accompanied by Miss Corning, whose help has meant so much in the church as well as in the school. The resident membership of the church fell to fifteen at one time, which led the missionary and some others to cry to the Lord for a revival. Meetings were held with the help of God's servants from other places, during which souls were converted and five persons were added to the church by baptism. A Christian Endeavor Society was formed in 1903, when Mr. Cross was pastor.

In November, 1903, Mr. Ralph E. Smith began his ministry which lasted three years, and was marked by the realization of the hope cherished by the church for many years in regard to a suitable place of worship. At the beginning of 1904 the membership was greatly depleted, but God turned their sorrow into joy, for several who had gone away returned, and twelve were added by baptism, so that the membership at the close of the year was fifty-one, of whom twenty-one were non-resident. Early in 1905 the open-air baptistery had to be filled up on account of building operations, but as soon as the walls of the new edifice were up and the baptistery constructed the pastor had the joy of using it as well as on two other occasions during the year. Mr. DeBeaux, who had been a member

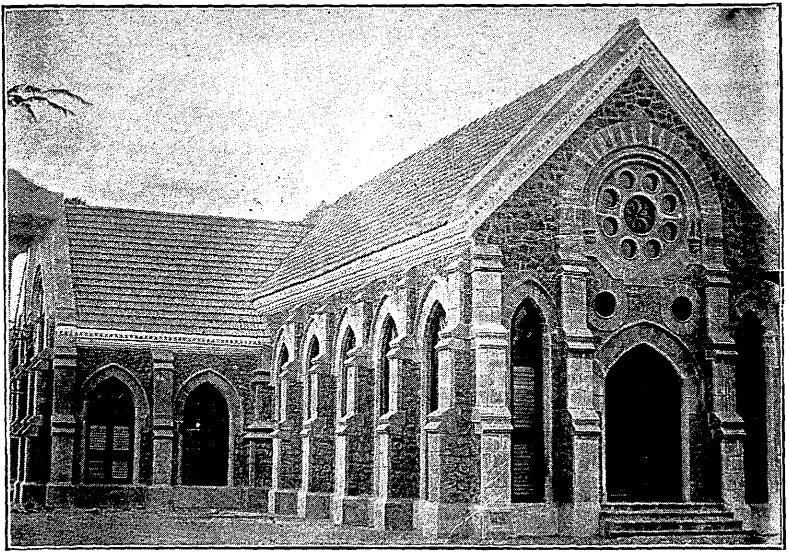
of the congregation for a great many years, was one of those baptized. During 1906 the average congregation was about eighty. Many were greatly blessed during the days of the Revival. In 1907 while Mr. A. Stewart Woodburne was pastor the church called one of the girls of the Timpany School to serve in gospel work among the Telugu women. At the annual church meeting held in February the sum of one hundred rupees was received in thank-offerings, and this was sent to the Telugu church at Yellamanchili toward the cost of their new chapel. About the end of November special services were held when fourteen or more professed to have accepted Christ as Saviour. Mr. Woodburne left for Yellamanchili early in 1908, and Mr. Ralph E. Smith became pastor again.

The results of the work in connection with our English church do not all appear in the number of members on the roll at any time. In the first place a great many have been led to trust in Christ, who have not joined the church ; and in the second place a great many men and women, who have believed and been baptized, have removed to other places, where they have not failed to let their light shine for Christ.

Very little has been said about the efforts of the church and congregation to secure a proper place of worship. The old building was only a makeshift, and needed a good deal of repairing and alteration from time to time to make it suitable. It was thoroughly repaired in 1887 at a cost of five hundred rupees, and in 1896 the hall for worship was enlarged by the removal of some partitions. It



OLD ENGLISH BAPTIST CHAPEL, COCANADA, INDIA, 1881.



ENGLISH BAPTIST CHURCH, COCANADA, 1906.

will be remembered that the balance due on this property was paid off in 1883. Just ten years later Mr. Davis reported that need was felt of a larger and more suitable place of worship, and that a building fund had been started. He and Mrs. Davis gave the first hundred rupees. In 1897 this fund had become seven hundred rupees; and the next year it was further increased by the addition of one hundred and fifteen rupees given in the thank-offering at the annual meeting. About this time Mr. Laflamme wrote in his report: "The fund is increasing so slowly that the house, for which we have long hoped and prayed, seems very far away as yet." By the end of 1899 the fund had become almost 1000 rupees. One reason why it did not grow very fast after its inception in 1893 may be found in the fact that an upper story was added to the Timpany Memorial Hall in 1895, which naturally absorbed the gifts of many who were interested in the church building fund.

A Building Fund opened.

In 1900 Miss Charlotte Gibson, the treasurer of the church, paid special attention to this fund, and it grew to 1600 rupees. By the end of 1903 it had become 2,588 rupees. At a business meeting of the church in June, 1904, it was decided that building operations should be begun and a canvass undertaken to raise the money still needed. On July 21st the corner stone was laid. As it was the time of the annual business conference many of the missionaries were present, as well as many other friends. Miss D'Prazer of Waltair performed the ceremony and afterwards delivered a very inspiring address. Messrs. Craig, Laflamme, and White also

Laying of corner-stone of new place of worship.

gave addresses. Mr. Laflamme having called upon the friends to cover the stone with gold, fifty-two sovereigns and one half-sovereign were offered. As these did not cover the stone silver was called for, and the stone was soon covered. The giving was remarkable, for little children laid their mites on the stone, and absent members sent what they could. Telegrams such as the following were received : " Put twenty-five rupees on the stone for me." The sexton's mother who was a widow, put a rupee among the offerings of the day. Two valuable rings, a silver bracelet, a new bicycle, and a bicycle-lamp were given, showing how the Lord had touched the hearts of those present. The sum of 1,014 rupees was laid on the stone, and other gifts were received next day. By the end of the year the fund had become 6,525 rupees although it was only 2,588 rupees at the beginning of the year. Owing to various causes it was January, 1905, before the work was well begun ; it was finished just a year later.

Offerings.

Opening of the new building.

The building was opened on Sunday morning, January 7th, 1906, by the senior missionary Mr. John Craig, who conducted a meeting for prayer and praise. In the evening Dr. McLaurin, who began the work thirty-two years before, preached the dedication sermon from the text : " Fear not little flock, it is your Father's good pleasure to give you the kingdom." The offering at this service amounted to 713 rupees. Meetings were held on the two following evenings, when a history of the church prepared by Miss Folsom was read, and addresses were delivered by Miss Eva D'

Prazer and Messrs. I. C. Archibald and A. A. McLeod of the Canadian Missions, and Messrs. W. C. Owen and John Hannah of the American Mission. The singing of Mr. Owen, who had come a long way to assist at the opening, was greatly appreciated, as was also that of Mrs. H. E. Stillwell and Miss McLaurin and Miss Corning.

The total cost of the building with furnishings was about 13,000 rupees. At the time of the opening there was a debt of 2,000 rupees. This amount came in during 1906, and the last rupee was paid just as the year was closing. The report says that Miss Corning was one of those who labored indefatigably for the building, and that all the missionaries had put prayers and large gifts and deep sympathy into the work. Many friends in Canada and the United States contributed, while the church stood loyally back of the undertaking. Deacon John Sherard was the superintendent of the building operations, and Miss Charlotte Gibson was the treasurer of the fund. The faithfulness of both of these was appreciated. It is hardly necessary to say that Mr. Ralph Smith devoted much time and thought to this enterprise. Both he and all connected with the work recognized the wonderful way in which the Lord moved his people to send the money as it was needed.

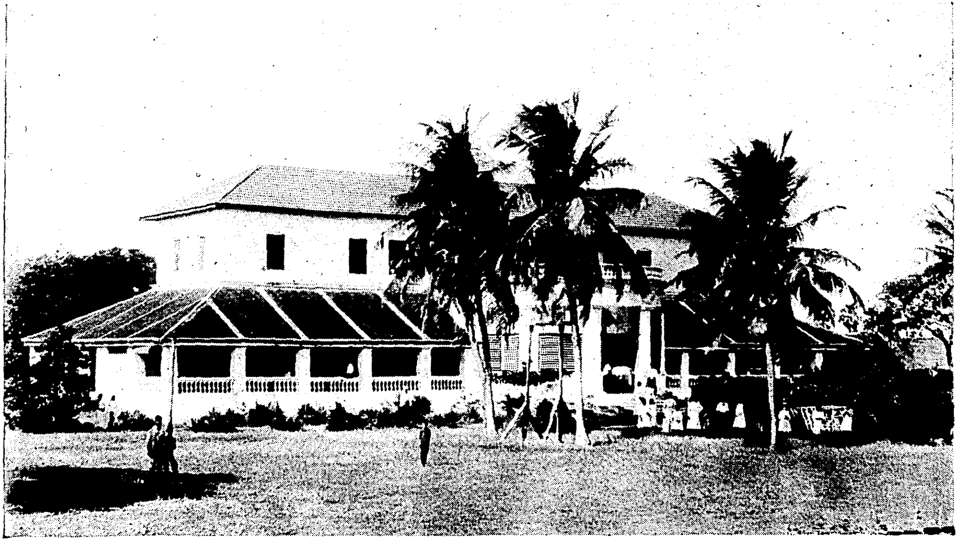
Description of the building.

The building, which is gothic in style, was designed by G. S. T. Harris, Esq., architect to the Government of Madras, who gave his services gratuitously. It consists of a long main auditorium with a wing opening to the right and left of the pulpit. Back of the pulpit is the open bapistery,

and back of this are two small rooms for robing. The floor is cement and the roof is covered with Mangalore tiles. The main auditorium and the wings will hold together between two and three hundred people. The organ was given by Mr. Karn, of Woodstock, Ontario.

Cocanada Free School.

In 1883 Mr. Timpany saw that it would be wise to open a day-school for the children of the members of our English church and any others who might choose to attend. In God's good providence he heard of Miss Ellen A. Folsom, who was already in India, and who responded to this call and reached Cocanada in June. The Cocanada Free School was opened on July 2nd in the English Baptist Chapel, the European community rendering generous aid. The school developed so rapidly under Miss Folsom's skilful management and so many applications were received from other places that it was decided to procure a building that would furnish accommodation for boarders also. Mr. Timpany opened a fund for this purpose, and after his death in February, 1885, it was decided to name the school after him, and make the new effort in memory of him. In 1886 the fund grew from 700 rupees to 2,500, and in December a commodious building, standing in a compound of four acres, was purchased for 5,500 rupees and called the Timpany Memorial Hall. The school was opened in these new quarters at the beginning of 1887 with fourteen boarders and a total of thirty-seven on the roll of the day-school. In 1888 six of the girls professed to have trusted in Christ.



THE TIMPANY MEMORIAL HALL AT COCANADA.

In December, 1889, Miss Folsom left for America, both because she needed the change and because her invalid mother needed her help. During her absence of three years the committee of management learned how much her presence meant to the school. Mr. and Mrs. Walker very kindly took up their residence on the school premises and Mrs. Walker looked after the school during 1890. The next year was a trying year for the committee as both the head mistress and the matron resigned. A new mistress was secured and Mrs. DeBeaux took charge of the boarding department, in which service her sister Miss Ellen Gibson also shared. **Miss Folsom takes furlough.**

The report for 1892 states that repairs to the extent of about 2,000 rupees had been made on the property since its purchase in 1886. This was exclusive of a wall round the compound which cost 840 rupees and was the gift of Miss Folsom's mother. The debt on the property was reduced by 1,000 rupees, in 1888, and in 1890 the Educational Department of the Government granted the sum of 1833 rupees.

The attendance both in the day-school and also in the boarding department increased rapidly after Miss Folsom's return so that at the end of 1893 there were forty-two girls and twenty-two boys on the roll. The largest number of boarders present at any one time was eighteen. As soon as the old debt was disposed of, the Committee undertook the work of adding an upper story in order to provide better dormitories and thus leave more space for class-rooms on the ground floor. Mr. Chute's mother very kindly loaned the money

for this work without interest, while Mr. Chute helped directly by superintending the construction of the new rooms, which were occupied before the end of 1895. The next year the health of the girls improved very perceptibly, a result due largely to the use of the dormitories in the upper story.

In 1897 two matriculates were secured as teachers, and one of them found the Saviour after coming to the school. These new teachers relieved Miss Folsom of much secular work, and enabled her to devote more time to Bible teaching, in which she had four classes daily in 1898. Miss Cazalet the head mistress became ill in 1899 and had to leave. She was succeeded by Miss Trutwein, a trained matriculate. This lady's name appears in the report for 1907, so that her connection with the school has been considerably longer than that of most of the teachers who have been engaged at various times. Sickness and change in the staff made the year a hard and discouraging one, but the lady principal was not left without compensation. More than once when almost ready to despair, loving encouraging words came from former pupils, showing that God was still blessing hearts that had been led to Him in the school, and making Miss Folsom glad again that the work had ever been started. **The library.** The report on the library stated that it contained nearly five hundred volumes and that the books taken out in 1897 and the two following years numbered 431, 671, and 822 respectively.

Miss Folsom went on furlough in April, 1901, and Mrs. A. W. Woodburne very kindly consented to take the oversight of the school. Speaking of Miss Folsom's departure she says : "To us who took up the work and had tried to fill the place she left, it seemed as though several must have gone ; for she was housekeeper, treasurer and teacher in addition to attending to the ordinary duties that the lady principal of such a school must assume." Mrs. Norfar (Miss Ellen Gibson) kindly acted as Matron. Owing to an attack of enteric fever Mrs. Woodburne had to leave the school in July, and Miss Winnifred Miller, an English lady, was engaged as principal. This year the debt on the upper story was cleared off. It was decided to open the school to respectable Telugu girls as day pupils. A Brahman girl who studied in the Third Form was the first lady of high caste to pass the Lower Secondary examination in the Godavari District. When Miss Baskerville returned from furlough in 1901 she was asked to help the committee by assuming the duties of lady principal for a time. She resided at the school for two or three months ; and afterwards when it was necessary for her to reside near the Telugu Girls' School she continued to give some hours each day to the Timpany Memorial School. The report acknowledges the school's indebtedness to Miss Baskerville for carrying this additional burden of responsibility, while her hands were filled with her own important work.

Miss Baskerville in charge.

When Miss Folsom returned in October, 1902, she was accompanied by Miss Edna Corning, whose home is in the Maritime Provinces, but who was

Miss Edna Corning.

engaged in Christian work in Boston when Miss Folsom met her. It was only in 1898 that the Women's Society of Ontario agreed to furnish Miss Folsom's full support. It was encouraging to the committee when this Society appointed Miss Corning and agreed to furnish part of her support. There could be no doubt of the need of a second lady missionary in this school for companionship and also for assistance in carrying the many burdens that had previously fallen to the lot of the lady principal. Miss Folsom spoke of Miss Corning as "an energetic, practical and truly devoted helpmate."

In 1903 a Fourth Form was begun. This is the lowest class in the High School department. Owing to the poverty of many of the pupils it was decided to have a cheaper kind of board for those who could not pay the regular rates. A room that had been furnished by Mr. Hardy of the Maritime Provinces Mission as a Teachers' sitting room, was furnished by him as a class room for kindergarten work. In December the school received a visit from Lady Ampthill, wife of the Governor of Madras. She was accompanied by the wife of the Collector of the Godavari District. In 1904 there were five in the Fourth Form and three girls in the Fifth. Five Telugu girls attended as day pupils. Mr. Ralph E. Smith kindly took the Matriculation class in Latin. In September the school was recognized as a High School, and a full set of physical apparatus was purchased. There was a work of grace in the school, and several of the girls professed to have found Christ. In 1905 exceptionally good health

was enjoyed by all which was largely due to the replacing of bamboo matting by cement floors on the veranda and also to the laying of pipes for a supply of water from the city waterworks. Mr. Peters, an Indian Christian, was secured as Science master and gave good satisfaction. There were thirty-two boarders, and the school prospered financially. Several left at the end of the year, and a dozen others were withdrawn before the end of the first term in 1906, this being due in some cases to the transfer of parents. These things were discouraging, but the Revival came and brought fresh hope.

In 1907 there were eleven pupils in the High School and forty-five in the Lower Secondary department. There were twenty-six in the Boarding School. Miss Corning taught a class of twenty in sewing every Saturday morning, and the sale of articles of fancy needle-work added two hundred rupees to the Building Fund. The girls found this to be profitable work in the vacations. The closing exercises took place in December, and consisted of a recitation contest on the 13th ; a piano recital on the 14th ; sports and tea on the 16th, and a concert and distribution of prizes on the 17th. The report says that the arch enemy attempted to make the school a reproach, but a work of grace began and souls were saved while Christians had their spiritual life renewed. The Building Fund alluded to above is for the addition of a separate building with five class rooms which are needed chiefly for the High School classes.

Closing exercises in 1907.

This Boarding School a great boon to many.

This school is attended by many children whose fathers are employed in the Telegraph, Salt, and Public Works Departments of Government, and hence are liable to be transferred to distant places at any time. Consequently there are frequent changes among the pupils. The boarding department is designed to prevent these changes. Some girls have remained in the school for several years, while their fathers have been transferred half a dozen times, and often to places where there were no schools. Girls of all ages are admitted to the school, and boys are allowed to attend as day pupils up to the age of fifteen. The need of a boarding department for boys is felt very keenly. The only other Protestant boarding school between Calcutta and Madras is at Cuttack in Orissa. Many letters have been received from parents expressing their gratitude for the care bestowed on their daughters. Girls have come from places three hundred miles south, and four hundred miles north, of Cocanada; and pupils of this school can be found in all parts of India and Burma.

How the School is supported.

This school was supported for some years by monthly subscriptions from the missionaries of the two Canadian Missions and the English and Eurasian residents of Cocanada. A grant was also received from the Educational Department of the Government towards Miss Folsom's salary. When the Convention decided that such grants should not be accepted for our Mission schools, the Women's Society of Ontario voted $200 to make good the loss. The next year this Society

put Miss Folsom on its regular list. In 1902 it voted also $200 toward Miss Corning's support, and has continued this help since then. In that year the rules for the management of the school were revised, and a provision for life-membership was introduced, the amount of subscription being 100 rupees or about $33.50. During 1907 and 1908 a considerable sum was received in such subscriptions toward the erection of a much-needed building for class-rooms. For a long time the boarding department was conducted at a profit that helped to defray the expenses for teachers' salaries, but for some years past so many very poor children have been received that this source of income has disappeared.

Management of the School. The school is under the general management of a committee elected at the annual meeting of the Timpany Memorial School Society, the membership of which consists of those who pay an annual subscription of twelve rupees or over, and of those who have been made life-members. According to the constitution the manager must be a missionary of the Canadian Baptist Mission; and six members of the committee of management must be members of regular Baptist churches. Another article of the constitution states that all property shall be held in trust for the school by the Foreign Mission Board of the Baptist Convention of Ontario and Quebec.

Mr. Timpany's hopes in regard to the School. In the report for 1899 Miss Folsom said: "It was a cherished wish of Mr. Timpany that this school should be a power for good to the English and Eurasian population, and through them to

the Telugus. More than half a dozen excellent workers have gone out to work for the Telugus, and many more are doing something for them in a quiet way." When Miss Corning became assistant principal of the school it was with the hope that she would be able to conduct a training class to fit girls for evangelistic work among the Telugus. Hence one of her first duties was to learn the language. Owing to a lack of teachers in the school she devoted most of her time to teaching during the first three months after her arrival, but in January, 1903, she began to study Telugu and gave only two hours a day to the school. In her report for 1904 she says that her first effort in Telugu was a daily Bible class for the servants. One of the girls, who knew the language well, helped her in this work. Early in the year an old man was baptized. He was the only Christian in his hamlet, and was very anxious to have his family taught. When he could not find anyone who had time to go and visit them he took them to Miss Corning's Bible class, three men, three women and two boys. In August two Sunday Schools were started. One was in a fisher hamlet just back of the Timpany School. It met on the veranda of the head man of the hamlet, and had an attendance of forty-four. The other school consisted of twenty-two boys who were found playing near the gate. Three of the girls helped in these schools.

Miss Corning leads the girls into evangelistic work.

A Training Class started.

In 1905 failure to secure a music teacher left this work with Miss Corning, so that she gave to it and to classes in the High School twenty-four hours

a week. This left her very little time for work among the Telugus. But there were five girls in the Mission Training Class, two of whom believed that they had been definitely called to gospel work among the Hindus. Four Sunday Schools were conducted, with a total average attendance of eighty-nine, and every Saturday afternoon was given to Zenana work. Early in the year a weekly service was started in a fisher village lying between the School and the sea. The people had driven out some Biblewomen only a few months before, so there was much earnest prayer before Miss Corning and the girls went. Some of the girls had been impressed with the great need of the people as they had often passed through the village on their way to the sea. The people were attracted by the colored pictures shown, and listened attentively to stories about Christ, but special work for the children was not possible because the mothers were afraid to let them commit anything to memory.

The spirit of the school in regard to the natives changed so completely that all objection to the study of Telugu ceased and it was made a regular subject in the Primary and Lower Secondary departments. In 1906 the girls helped in the four Sunday Schools and the service in the fisher hamlet. One of them, Emily Joaquim, went with Miss Corning once a week to a village about two miles distant, where for some months they taught only the Pariahs. But one day a man came and told them that the Sudra women wanted to hear them. Twenty-seven women were waiting for them.

One, when a child, had attended Miss Simpson's school for caste girls in Cocanada, and she had sent for them.

In her report for 1907 Miss Corning says: "We have now nine evangelistic schools reaching about four hundred children. Three of them are in Kovur (the village alluded to above), and through the children the parents have been reached. The Sudra women especially are listening with great interest. Our greatest joy during the year has come from the breaking down of all opposition among the women of the fisher village. The first to show real interest was a woman whom we found very sick, seemingly near death. She listened to our teaching, questioning till she seemed to understand. Her only remark that night was: 'It is a wonderful message.' She got better and through her influence the women all around were led to listen. She declares she accepted Christ as her Saviour the first evening we told her about Him, and we believe she did. It seems wonderful to have these women beg us to come to their homes, and find them glad to listen for any length of time. A Sunday School has been started and more than one hundred children are being taught regularly."

Interest in a fisher village.

Zeal of a Hindu lady.

Miss Corning was greatly encouraged also by the faith and zeal of a Hindu lady, who manifested a great desire to lead others to the Saviour whom she had learned to know. Finding that her servants had a fair knowledge of the gospel Miss Corning asked her where they had learned. "Oh," she said, "I cannot go out to teach as you do; these are the only people I meet. So every week I have told them what you have told me."

XV.

"IN THE MULTITUDE OF COUNSELLORS"

Organization of a Union Conference.

In the early years of the Mission, after the coming of the force from the Maritime Provinces via Burma and Siam, a conference was organized, embracing all the members of both the Canadian Missions. This took place at Bimlipatam, on January 22nd, 1877, and the conference was called the Canadian Baptist Telugu Missionary Conference. The object of the Conference was to deliberate on matters relating especially to the interests of the two Missions, and also with reference to questions in general affecting the extension of Christ's kingdom in India. The formation of this Conference was in line with the action of the Boards in Canada; and was of great benefit to the missionaries of both bodies, especially in the early years, when the separate forces were small. Even after the business conferences of the two Missions began to meet regularly, it was felt by some of our missionaries that an extra stimulus was received by contact with a body so closely related to ours as another Canadian Baptist Conference working in the Telugu country must necessarily be. Moreover, attendance at this Conference often gave opportunity to see something of the members of the Telugu churches connected with the Mission that entertained the Conference, as for instance when the Godavari Association was

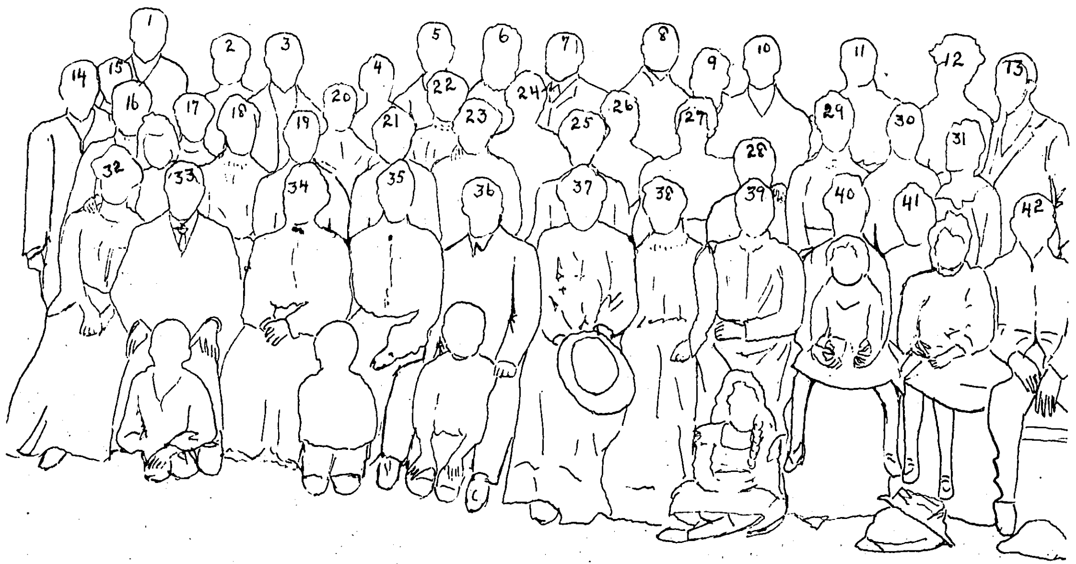
organized at Akidu just after the Conference had met there; or when a company of those who had attended a gathering of the latter body at Bimlipatam went on to Chicacole for a meeting of the Northern Association.

The meetings of this Union Conference, as we may call it to distinguish it from other conferences, that are to be mentioned in this chapter, afforded a good opportunity for the discussion of many questions that arise, especially in the earlier years of a Mission's work. Resolutions on the organization of churches and associations, on the training of native helpers, on the best method of teaching the churches to become self-supporting, and on many other practical questions were adopted in the Conference after free discussion.

Spiritual benefits from the Conference.

Perhaps the greatest benefit from the Conference has been along spiritual lines. Certainly the meeting of January, 1889, when there was so much waiting upon God before the adoption of the appeal as recorded in Chapter VI. was a time of rich blessing. And the appeal itself brought blessing to many in Canada, while the answer to it gave the gospel to many in India. The observance of a day of prayer for the Telugus, in which the missionaries of the American Baptist Telugu Mission, and also the churches in Canada were invited to join, was also a source of blessing to the work. Begun in 1889 when the appeal was sent out, it was continued at least till 1894, when it was resolved that we observe the last Sunday in March as a season of special prayer, thanksgiving and consecration in regard to our

UNION CONFERENCE OF 1905.



UNION CONFERENCE OF 1905—KEY

1 Rev. John Hardy.
2 Miss Archibald.
3 Dr. A. W. Woodburne.
4 Mrs. Craig.
5 Rev. John Craig.
6 Rev. G. Churchill.
7 Rev. A. A. Scott.
8 Rev. H. E. Stillwell.
9 Rev. I. C. Archibald.
10 Rev. J. A. Glendinning.
11 Mrs. Glendinning.
12 Mrs. Laflamme.
13 Rev. H. F. Laflamme.
14 Rev. J. E. Davis.
15 Rev. R. Sanford.
16 Mrs. Davis.
17 Miss Selman.
18 Miss Murray.
19 Miss Blackadar.
20 Mrs. A. W. Woodburne.
21 Miss Churchill.
22 Mrs. Churchill.
23 Miss Corning.
24 Mrs. Scott.
25 Miss MacLeod.
26 Mrs. H. E. Stillwell.
27 Mrs. Archibald.
28 Miss Frith.
29 Miss F. Clarke.
30 Mrs. Gullison.
31 Miss Newcombe.
32 Mrs. Cross.
33 Rev. H. B. Cross.
34 Mrs. E. G. Smith.
35 Miss Hatch.
36 Rev. R. E. Smith.
37 Miss Martha Clark.
38 Miss Pratt.
39 Miss Priest.
40 Miss McLaurin.
41 Miss Robinson.
42 Rev. S. C. Freeman.

work among the Telugus, and that we remember especially the native churches, the schools, the College at Ongole, and the Seminaries at Ramapatam, and Samalkot; and that we ask that the missionaries and native workers be upheld and their number increased till the last one needed to reach the unevangelized Telugus of this generation with the gospel be sent forth from Christian lands or raised up in India. The Telugu churches were always urged to observe the day of prayer along with the missionaries.

The Union Conference was the result of the cooperative union entered into by the two Foreign Mission Boards in 1875. Hence it was only natural that the question of organic union should come up often in the deliberations of the Conference. As early as 1879 the following resolution was passed: "Believing that an organic union of the Baptists of the Dominion in Foreign Mission work would greatly conduce to the advancement of the missions both at home and abroad, we pledge ourselves to use all legitimate means to bring about such a union, and we respectfully press the question upon the attention of our brethren at home." Then in 1887 it was "resolved that we, the missionaries of this Conference, do earnestly urge upon our respective churches and Boards, the necessity of immediate and definite action in regard to union in Foreign Mission effort." Between the above years efforts were made to secure union in the support of a Theological Seminary until such time as a general union might take place.

Organic Union in Canada favored by the Conference.

When each of the two missions began to have a fairly large force, and it was found necessary to hold semi-annual meetings of their business conferences, some of the missionaries were inclined to regard the Union Conference as unnecessary, and the question of discontinuing it was taken up for discussion in 1902. The general feeling being that it should be continued but not as an annual conference, it was voted that the next meeting should be held in 1904, and a committee was appointed to consider the whole subject and report at that time. When the Conference met in 1904 Mr. Archibald introduced the question of union and moved the appointment of a committee to prepare a suitable resolution for presentation to the Foreign Mission Boards in Canada. In the meantime the committee appointed in 1902 reported in favor of discontinuing the Union Conference, and advised that delegates be sent from the business conference of each mission to the business conference of the other. This report was laid on the table until the report of the committee was heard. The latter recommended the adoption of the following resolution:

Resolution on union.

"We the missionaries of the two Canadian Baptist Foreign Mission Boards, assembled in Conference at Cocanada on the 12th of January, 1904, would respectfully suggest to our respective Boards and all the supporters of the work carried on under their direction, the wisdom of entering into a corporate union, and we urge the prayerful consideration of the following reasons for the step proposed:—(1) When the Baptists of the Mari-

time Provinces were invited to a share in the work of evangelizing the northern part of the Telugu country, where their brethren of Ontario and Quebec were already at work, it was hoped and believed that this was the first step toward union between the two bodies. Although this fact seemed to be lost sight of at home, the missionaries have kept it in mind and have passed resolutions from time to time urging organic union in the work. (2) The missionaries have maintained a Union Conference all these years, and have published a joint report. Now, however, they have come to the parting of the ways. The annual Conference has given place to a biennial Conference, and the existence of even this is threatened. And yet the stations of the two Boards are very much nearer than they used to be, and the East Coast Railway makes it possible to go from Cocanada to Vizianagram in a few hours. The missionary sentiment of these days is all in favor of union between small bodies of like belief and practice; and the wise course seems to be not to sever the slender links that join the two missions, but rather to replace them by more enduring bonds. (3) In Canada new Conventions have been organized in Manitoba and the Territories, and in British Columbia. These young and vigorous bodies have realized their responsibliity toward the heathen world, and are taking up their share of the burdens. Are they to have separate Foreign Mission Boards after a time? Or is this the opportune time for uniting all the Baptist Churches of Canada in their work for the Lord in the dark

places of the earth, and, we may add, in French evangelization also? As the East Coast Railway has brought the mission stations of the two Boards in India close together, so the construction of new railways in Canada is constantly making joint action there more and more feasible."

The Conference acted in line with the spirit of the above resolution and decided to meet again the next year. At that meeting letters were read from the secretaries of the Boards in reference to the proposed union. As the prospect for union in Canada did not seem bright, the Conference appointed a committee to prepare a basis of union for carrying on the work of the two missions in India. By the time of the next meeting of Conference in December, 1906, the question of organizing a Baptist Union in Canada was being considered, so the missionaries passed a resolution in favor of that. They voted also in favor of having the Conference meet annually.

The Annual Report published in India.

The annual report of the Canadian Baptist Telugu Missions resulted naturally from the organization of the Union Conference. The reports for 1876 and 1877 were published under one cover early in 1878, together with the minutes of the first and second meetings of the Conference. This report of the two missions has appeared every year since then. Naturally it has grown in size, and we may add that it has grown in beauty and usefulness also. Fuller statistical tables were adopted in the report for 1896, and the two Missions were reported separately for the first time. Mr. Higgins, of the Maritime Provinces

Mission was appointed editor of the report for 1897, and he continued to render this service for nine years, during which time very great improvements were introduced. Illustrations which were inserted for the first time in 1899 have continued to make each annual appearance of the report a pleasure to the reader; an extended introduction has called attention to many of the important facts recorded; and a cover, bearing the title " Among the Telugus" and adorned with a picture of some scene on the mission field, has given the exterior of the report an attractive appearance. At the Conference of 1902 grateful acknowledgment was made of Mr. Higgins' valuable services as editor, and in 1906 a hearty vote of thanks, accompanied with many expressions of appreciation, was given to him before he left India to take up for a time the secretaryship of the Foreign Mission Board of the Maritime Provinces. It only remains to add that since 1901 an edition of fifteen hundred copies of the report has been issued yearly.

The Quinquennial Conference.

When the American Baptist Telugu Mission celebrated its jubilee at Nellore in February, 1886, the two Canadian missions were invited to take part in the proceedings. This meeting of missionaries from the three missions proved so helpful in many ways that it was decided to have a similar meeting every five years, and thus the Quinquennial Conference came into being. The first was held at Cocanada in 1891; the second at Ongole in 1896; the third at Cocanada in 1901; and the fourth at Ramapatam in 1906. In spite

of the demands made on the time of the missionaries by the existence of the other conferences reviewed in this chapter, it is felt that the Quinquennial Conference brings certain benefits which they cannot afford to miss. There is a stimulus in the contact with each other of large bodies of men and women whose aims are similar, and there is also a general widening of the outlook. At the same time opportunity is afforded for the discussion of matters of mutual interest, and often for joint action in regard to questions of great importance, such as the organization of a Publication Society, which is related in this chapter.

Business Conference of our Mission.

This mission was fortunate in having for its pioneers Messrs. Timpany and McLaurin, who were by nature blessed with good judgment, and who had, moreover, the benefit of some years' experience in the American Baptist Mission. They perceived the advantages that arise from having what is called an organized mission. Hence, from the first the missionaries were accustomed to take counsel together in regard to every new movement, and also in the preparation of the annual estimates. It was not, however, till 1887 that a Conference was organized. Mr. McLaurin was about to leave for Canada, and as there were many questions to be considered, a meeting was held on January 21st, at which he and Messrs. Craig, Stillwell, and Auvache, and Misses Frith and Hatch were present. Miss Hatch was appointed secretary. In 1894 it became the custom to print the Minutes of the Conference, and at that time the Constitution and

By-laws of the Conference, and some of the most important resolutions passed by it were also printed. Again in 1905 the Conference printed its Constitution and By-laws together with a summary of rules and regulations passed by it at various times.

This Conference meets semi-annually, in July, when the estimates for the next year are passed, and again, usually in December or January, at such date as its officers decide on. Sometimes the business to be attended to is so heavy that the sessions extend over a week.

The Foreign Mission Board entrusts to the Conference the management of the work in India as the following extract from its Manual shows: " The Board does not surrender its power and privilege of acting at any time independently of the Conference; yet it deems it unwise (unless under very exceptional circumstances) to deal with the individual missionary on the field apart from the advice of the Conference. As a rule, assignments to stations, opening of new stations, appropriations for the work and granting of furloughs, are made by the Board upon the recommendation of the Conference."

Devotional meetings when the Conference meets.

When the missionaries gather together semi-annually, it must not be supposed that the opportunity for fellowship in spiritual things is allowed to pass unimproved. In addition to devotional meetings at the beginning of the sessions, a day of prayer is usually observed, when the business of the Conference is laid aside. Many a time the hearts of the missionaries have been filled with

gratitude and their mouths with praise because the Holy Spirit has so clearly guided in some difficult matter in answer to prayer.

In the record of the work done in the various periods of the Mission's history we have called attention to the growth of the Sunday School movement, and to the large place that medical work has assumed in the Mission. It may be well to refer here to some other lines of work that have not as yet been dealt with very fully.

Literary work of missionaries.

In any country where a Christian community is coming newly into being the creation of a Christian literature is one of the most pressing needs. During Mr. Timpany's term of service at Ramapatam he prepared a work on Theology in Telugu, which he published in 1879, after his return from furlough. Ten years later Mr. J. R. Stillwell prepared and published a smaller book which he called "Outlines in Theology." Mr. Currie abbreviated and translated Wayland's Moral Science, which was printed for use in the Seminary, where also the two works on Theology mentioned above were each used for some years. Early in the history of the Mission Mr. McLaurin prepared and published a pamphlet on baptism, both in English and in Telugu. Some of our missionaries rendered considerable help in the preparation of a Telugu Hymnbook, which was the work of a joint committee of the three Baptist Missions. A monthly paper called the *Telugu Baptist* has been published for many years for the benefit of the members of all Telugu Baptist churches. Some of our missionaries and some of

our Telugu brethren have had a share in the editing of this journal. In like manner Telugu lesson leaflets were prepared for some years by some of our missionaries. A small volume of Model Sermons in Telugu by missionaries and pastors connected with our Mission was published in 1893. One of our Telugu teachers prepared a Metrical Life of Joseph, in 1891, and this has been and still is very popular. A few years ago a Metrical Life of Christ was prepared by one of the pastors.

Telugu Baptist Publication Society.

When the Quinquennial Conference met at Ongole in 1896 a society was formed called the Telugu Baptist Publication Society. In the constitution its object was said to be to promote the creation and distribution of a sound Christian literature in the Telugu country. This Society has published the *Telugu Baptist* ever since its formation. It has also published many useful tracts and books, among the latter being the Telugu Hymnbook brought out in 1901. It has become increasingly useful during the twelve years of its existence.

Temperance and Moral Reform work.

Missionaries find it necessary to take the lead in moral reform and temperance work in India. Mr. Laflamme has done some important work along this line. In 1893 he met a commission on the use of hemp drugs, and at the request of the chairman he collected and collated evidence from the other missionaries. In January, 1894, he appeared before the commission and gave evidence, and the next month he went to Bombay and gave evidence before the Royal Commission on Opium.

The question of temperance or total abstinence has often been discussed in the various conferences, and resolutions have been adopted in reference to the sale of liquor and opium; but many were surprised when it was stated that the use of opium as well as liquor was common among Telugu Christians. The committee on temperance reported at the Union Conference in January, 1904, that much vigilance, prayer, faithful teaching and discipline were necessary to prevent the widespread evil of intemperance from working havoc among our Mission churches. In addition to the moral and spiritual loss involved attention was called to the immense waste of the Lord's money by the use of intoxicants, and also by the very common use of tobacco. The Committee recommended the systematic circulation of temperance literature, and the teaching of temperance in the Mission schools.

Use of the magic lantern in evangelistic work.

It is interesting to notice how the missionaries one after another began to use and appreciate the magic-lantern. Mr. Laflamme mentions the first use of it in 1894 on the Yellamanchili field, and Mr. Craig alludes to it in his report for Akidu in 1895. In his report for Cocanada in 1898, Mr. Laflamme says: " Audiences of five hundred have gazed and listened in spellbound silence as these gospel pictures have been explained." In his report for Peddapuram in the same year Mr. Craig says: " Crowds of people sat and listened to the story of man's fall and God's saving mercy, who would not otherwise have come near us. The views also help to impress on the memory the

blessed truths which they illustrate." In his report for 1899 Dr. Smith also bears witness to the great usefulness of the magic-lantern. Mr. Priest says: " We have found the magic-lantern a great help in our work in securing much larger audiences, in impressing the truth spoken, and in furnishing the native preacher of the place many openings for interesting and pointed conversations in after days." Mr. Walker also speaks of crowds of people being held for an hour or more listening to Bible narratives, including the history of Christ.

In July, 1894, it was decided to institute examinations in the Bible for the Telugu Christians and offer prizes in connection therewith. These examinations have been very helpful in leading many to study the parts selected by a committee from year to year. The prizes used to be given in money, but in 1903 it was decided that half the amount should be given in books selected by the winners. **Examinations.**

Early in the history of the Mission the Board was asked to appoint examinations in Telugu for new missionaries. These were conducted by a committee of those who had been long on the field. In 1903, however, the Conference voted to enter a scheme of examinations arranged by the South India Missionary Association, which is made up of men and women belonging to various Missions.

XVI.

"THEY REST FROM THEIR LABORS"

In this chapter will be found brief notices of those who have been called from labor on the Telugu field to their rest in heaven.

Thomas Gabriel. Thomas Gabriel was born at Masulipatam, December 15th, 1837. Afterwards his parents lived first at Narsapur and then at Rajahmundry, and Thomas attended mission schools at both of these places. When about twenty years of age he was employed as a clerk in the Government Telegraph Department. Having a great desire to learn telegraphy he paid a young man to teach him the alphabet, and then bought a dummy on which he practised night and day till he mastered the art. His diligence was soon observed and rewarded. As related in Chapter III. he became a Christian and joined the Lutheran Church. Afterwards he met an earnest Baptist brother at Madras and changed his views on baptism. Dr. McLaurin wrote of him that he was a great student of the Bible, and understood well God's way of saving man. He gloried in the gospel. He loved and honored his Lord, and he loved and hungered for the souls of men. No matter how much he had set his heart on any plan, the moment it was shown him that it would interfere in the slightest degree with the glory of God, he trampled it under his feet. His

final illness lasted a week. Mr. McLaurin says: "Once as I went into his room he opened his eyes and said, 'Oh, I am in heaven.' At another time when his wife sat by his bed weeping, he said: 'Fear not, fear not; my Lord is with me, is *with me*,' The day before he died, I said: 'Bro. Gabriel, is Jesus precious to you?' His wandering thoughts came back, and eagerly, joyously he replied: 'Most precious, most precious, most precious.'" He died on January 1st, 1875.

Martha Perry Craig.

Mrs. Martha Perry Craig was the first member of our Mission to be called away She was born at Port Hope, Ontario, Canada, on February 13th, 1853. She was converted and baptized there when she was fourteen years of age. Two years later she removed with her parents to Rochester, N.Y. Mr. Craig's attendance at the Theological Seminary led to a renewal of the friendship of their early years. They were married on September 20th, 1877, and sailed from New York on October 24th. They reached India just at the close of the year, and arrived at Cocanada on January 4th, 1878. Mrs. Craig found some congenial work in the Sunday School of the English Baptist church, where she taught a class during most of her stay in Cocanada. In a history of the church read at the opening of the new building in January, 1906, it is said that she was dearly loved for her sweet and gentle ways. The coming of her firstborn in the first year of her life in India, and some months of ill health that followed interfered sadly with the study of Telugu, but she persevered and began to get a

good hold of the language. The baby girl was a great comfort to the mother, who often longed for her own mother; but in July, 1879, the year old girlie was suddenly taken away. In November, 1880, Cocanada was left with its pleasant companionships and a new home set up at lonely Akidu. After a few weeks there Cocanada was revisited, and on February 13th, 1881, another baby girl came. Some weeks of illness were followed by a partial recovery, and it seemed best that Mrs. Craig should accompany her husband to Akidu before the canals closed. The journey proved too much for her and she passed away on April 2nd. Mr. and Mrs. Bowden, whose kindness to Mr. and Mrs. McLaurin is mentioned in Chapter III., were present at the end. They had travelled from Narsapur by bullock-coach in response to Mr. Craig's call. The funeral took place at Narsapur on the 4th. Some years later the cemetery was encroached on by the Godavari River, and it was deemed wise to transfer the remains to Cocanada. This was done in July, 1889.

Josiah Burder.

Josiah Burder, pastor of the Telugu church at Cocanada, was born at Chicacole about 1830. He was a Sudra, and belonged to the Karnam or writer sub-caste. When a boy he attended for a short time a school opened by Mrs. Day, of the American Baptist Mission. Some years later, when the London Mission had begun work at Chicacole, he became a Christian. For a time he served as a teacher and later a preacher in that Mission. Then he went to Ganjam in Orissa and

became a clerk in the Public Works Department. He used to preach in Oriya on Sundays. A pious English engineer induced him to devote all his time to preaching, and agreed to pay his salary. Like Pastor Thomas Gabriel, he became a Baptist through the influence of Rev. Das Anthravedy, pastor of a Baptist church in the 41st Native Infantry Regiment. Soon after Mr. McLaurin reached Cocanada Mr. Gabriel asked him to send for Mr. Josiah Burder. He reached Cocanada a few weeks after Mr. Gabriel's death, and proved a faithful and devoted preacher of the gospel. He was ordained in October, 1875, when Mr. Timpany was on a visit to Cocanada. An account of his death in 1881 is given in Chapter IV.

Americus V. Timpany.

Americus V. Timpany was born in the township of Bayham, Elgin County, Ontario, on December 21st, 1840. He was brought up on a farm. Although surrounded by religious influences, he remained unconverted till he was nineteen. He decided for Christ when the pastor, Rev. J. P. Hall, was holding special services in the Malahide and Bayham Church.

Mr. Timpany had felt that his conversion meant the devotion of his life to the ministry, and perhaps on the foreign field. Soon after his conversion, that is in 1860, he went to the College at Woodstock. An intense earnestness, coupled with great conscientiousness and diligence, made him a successful student.

As related in the next chapter, he was led to decide for the foreign field. This decision met with opposition, which made it necessary for him

to spend two years in teaching school in order to procure means for continuing his studies. Having completed the literary and Theological courses he graduated in 1867. He had previously offered himself to the American Baptist Missionary Union and been accepted. He was designated to the Telugu Mission at the anniversary meetings held at Chicago in May. On October 15th he was married to Miss Jane Bates, elder daughter of Rev. John Bates, a man full of zeal for the evangelization of the nations. An account of the designation services at Ingersoll is given in Chapter XVII., and an account of their journey to India and work there may be found in Chapter II.

Mr. Timpany returned to Canada with his family in July, 1876, and in the following October he resigned his connection with the American Baptist Missionary Union. Through his influence the Women's Foreign Missionary Societies of Ontario and Quebec were formed, and the publication of the *Link* was begun. Having a natural gift for the practice. of medicine, he had relieved much suffering at Ramapatam, and in order to fit himself better for such work he attended the Toronto School of Medicine during the winter of 1877-78. He sailed again for India in September, 1878, and took charge of the work at Cocanada at the beginning of 1879. The reader is referred to Chapters IV., V,. and XIV., for an account of that work and its close in February, 1885.

Dr. McLaurin, who met Mr. Timpany first at Woodstock in November, 1861, and was intimately associated with him till his death, wrote

many years ago a character sketch, part of which we reproduce here:

"Perhaps the most prominent characteristics of our deceased brother were his earnestness and devotion. His busy brain was ever full of plans for the good of the Telugus. He never did anything by halves. Never did anything doubtfully. He held nothing back. Money, time, care, labor and anxiety, all were given with lavish hand. He was a man of action, prompt to plan and still more prompt to execute. He was courageous, mentally, morally and physically. He feared no man or company of men. From the Viceroy to the village clerk, he was ready to face everyone who interfered with his work, or with the liberty or rights of the Christians. He attempted great things, and it was not his fault if they were not always successful. Obstacles in his way were only incentives to greater effort.

"He was hopeful. A thousand defeats left him unconquered still. To him the future was all bright, the dawn just appearing, the golden age on the horizon. He was seldom depressed and even if he was, his spirit soon assumed its natural buoyancy. In this respect his companionship, or his presence in a meeting was an inspiration to less sanguine souls.

"He was a man of great faith, faith in God, in the power of the gospel to save, sanctify and civilize men; faith in his own call to preach it, and faith in humanity in general and in the Telugus in particular. He had a wonderful faculty of throwing himself into sympathy with all

in trouble. No matter what his own cares or anxieties might be, the moment he heard a tale of sorrow, he was all alert to assist. His identity with the afflicted one was complete. His heart was enlisted, and all his powers and means were also enlisted. Of course he was often deceived, but never soured. He never became cynical. His sympathy was an ever-flowing stream. Here was one of the secrets of his great power. Good men he fastened to himself with hooks of steel, bad men he readily forgave. He was a man of broad sympathies. All races, all creeds and conditions shared in his love and interest. He believed in a model Christian family as a factor in evangelizing and civilizing India, and he lived up to his ideal.

"His life was short in years but long in blessed results. His sun set while it was yet noon, but it set in glory."

George Frederic Currie.

George Frederic Currie was born at Fredericton, New Brunswick, Canada, on March 8th, 1844. He was converted when eleven years of age, but was eighteen when he joined the Baptist church at Fredericton. He attended the Normal School at St. John, and afterwards taught school for a time. He also spent a year or so in New York, where he was employed in the Publishing House of Harper Brothers. Later he spent five years at Wolfville, N. S., and graduated from Acadia College in 1874. His college course was marked by unusual ability in study. He was ordained in July, 1874, and at once offered himself as a foreign missionary. The Board of the Lower Provinces

was not able to send him, but the Board of Ontario and Quebec needed a man, and gladly sent him out in 1875. He sailed from Halifax in November and reached Calcutta in January. On February 1st, 1876, he was married at Rangoon to Miss Maria Armstrong, who had gone there at the end of 1873. A few days later they reached Cocanada and settled down to the study of Telugu. While residing here Mr. Currie frequently preached in our English meetings and also organized a Total Abstinence Society.

In January, 1878, Mr. and Mrs Currie removed to Tuni, 43 miles north-east of Cocanada. They went to a spiritual wilderness, the people in that region being absolutely ignorant of Christ and His salvation.

In February, 1884, Mr. and Mrs. Currie left for a needed rest in Canada. Mr. Currie expected to return to India in the autumn of 1885, but when the news of Mr. Timpany's death reached Canada in February of that year, he volunteered to return at once. He left Canada in April, and reached Cocanada on the 1st of July. The work at Tuni soon revived, and several were baptized. Early in June, 1886, he became ill and retired to Cocanada on the 6th of July. Dysentery was followed by chronic diarrhoea, and in spite of all that could be done, our brother passed away a few hours before the end of July. On the 1st of August his body was laid to rest near that of his late fellow-laborer, A. V. Timpany. An account of his work is given in Chapters IV. and V.

At the time of Mr. Currie's appointment, Rev. W. S. McKenzie, a district Secretary of the American Baptist Missionary Union, himself a Nova Scotian, wrote concerning our brother: "You will find it difficult to select his superior in mental and moral qualities. He is in every respect an excellent young man, quiet and unpretending, but plucky and persistent, splendid stuff for a missionary." He was a thorough student. In four and a half months he was able to read the Telugu New Testament with little difficulty, and to understand a good deal of what he heard, while venturing to talk a little to others. Beside this he was usually reading some work in classics or mathematics for recreation. During his illness he was correcting the proof of his translation of Wayland's Moral Philosophy. Faithfulness to duty was manifested in many ways. His work in the region about Tuni shows that the day of small things was not despised. Our brother was not of a sanguine temperament, but he believed in God and hence toiled on when no fruit was seen. He lived in communion with God, and drew his inspiration from the fountainhead. Naturally he was quiet and retiring, but his mind was filled with stores of useful knowledge. His gentle manner was very attractive to the Telugus, and when he died, not only his converts, but also many Hindus, mourned for him at Tuni, After his death it was found that he had been known to some as the "angel."

George H. Barrow was born in Worcester, England. Having come to Canada he became a

THE LATE MRS. CRAIG.

THE LATE G. H. BARROW.

THE LATE G. F. CURRIE.

THE LATE MRS. McLEOD.

Baptist by conviction, and joined the Parliament St. Church, in Toronto. He went to India in 1890, and was married a year later when his bride arrived from England. They opened the new station of Narsapatnam in October, 1892. For two short years he threw his whole life into a fervent and eager evangelization of the people. During his last illness he was taken from Narsapatam to Cocanada, and in the home of the lady missionaries, now the Olivet Bungalow, he passed away on Sunday night, November 18th, 1894. His departure at the early age of twenty-nine left a great blank in the Mission staff. An account of his work is given in Chapters VI. and VII. He was a good man, of a pure spirit, simple faith, burning zeal, and a hunger for the salvation of souls. His success lay in personal dealing with individuals, in which he was greatly blessed. Mrs. Barrow, whose home is in England, still takes a deep interest in the work at Narsapatnam. **George H. Barrow.**

Mrs. Christina Stewart McLeod was born February 26th, 1857, in Prince Edward Island. When she was sixteen years of age she was baptized by Rev. D. G. McDonald. She was married to Rev. A. A. McLeod shortly before their departure to India in 1890. She had been an earnest worker for Christ in Canada, and entered hopefully on the same great work with her husband in India. In September, 1892, they took charge of the Ramachandrapuram field. In 1896 her health failed completely, and in August her husband started with her for California. She was so ill at Hong Kong that she had to remain there in the **Christina Stewart McLeod.**

hospital for some weeks. The climate of California produced a change for the better, which, however, was only temporary. In the summer of 1897 she was taken to Prince Edward Island, where she passed away peacefully and joyfully on November 16th.

Jonathan Burder.

Pastor Jonathan Burder was born October 10th, 1857. He came with his father to Cocanada in 1876, and not long afterwards he was employed as a teacher. After his father's death in 1881 he became pastor of the Telugu church, and continued in this office till his death on August 31st, 1900. He was married on March 6th, 1880, to Amelia Keller, who had visited Canada with Mr. and Mrs. Timpany. The ceremony was performed by Dr. Jewett, who was in Cocanada at the time, working on the revision of the Telugu Bible. He was ordained on January 12th, 1884. Some reference to this brother has been made in Chapter XIII. He was a devoted evangelist, and did a great work, especially in Cocanada, not only by his public preaching, but also by his private conversations with many educated men among the Hindu community.

Amelia Keller Burder.

His wife Amelia was the daughter of Ezra Keller, a Telugu pastor in the American Mission. When in Canada with Mr. and Mrs. Timpany she attended Woodstock College. Before her marriage she helped Mrs. Timpany in caring for the Girls' Boarding School at Cocanada. She was born September 23rd, 1859, and died April 29th, 1901, just eight months after her husband. Their son,

Their son Josiah.

Josiah, who was born on December 4th, 1880, was educated at Miss Simpson's expense, and became a good helper in the work. He died rather suddenly, February 3rd, 1904. Through Miss Simpson's efforts a stone was erected in the cemetery at Cocanada to the memory of Pastors Josiah and Jonathan, and the latter's wife and son. All of the others mentioned in this chapter except Mrs. McLeod and Miss Simpson, lie in the same cemetery.

Sarah A Simpson.

Sarah A. Simpson was born on a farm a few miles from Paris, Ontario, on January 9th, 1856. She attended the schools ln that town, and also the Collegiate Institute in Brantford. She secured a certificate and taught school for some years. Having decided to take up nursing, she attended the General Hospital at Toronto for two years, and then took a position in the Hospital for Sick Children, and was placed in charge of the Lakeside Home on the Island. Miss Simpson went to India in 1888. After learning Telugu she took charge of the work for women and children in Cocanada and the near villages, and carried it on till March, 1897, when she left for Canada on furlough. Returning at the end of 1898, she took up this work again and prosecuted it with great devotion. An account of her work is given in Chapter XI. In March, 1906, she left India for her second furlough. Her health was so poor in the summer of 1907 that she had to give up all thought of returning to India in the fall. In November she submitted to an operation in the General Hospital at Toronto from which she did

not recover, her death occurring on Thursday, the 21st. Her remains were taken to Paris for interment.

Miss Pratt, who had taken up Miss Simpson's work, said in her report: "The news that came to us by cable on Saturday, November 23rd, of the death of Miss Simpson, brought sorrow to hundreds of homes where she had been a welcome visitor. She truly loved the people, and especially the children, who all loved her. She worked in a quiet, unostentatious way." Mr. Laflamme has related that when Pastor Jonathan was dying of cholera, he found Miss Simpson holding the sufferer's head in her lap. This is an illustration of her kindness to the Christians in their troubles.

XVII.

HOLDING THE ROPES

Mr. A. V. Timpany, who was God's instrument in arousing the Baptists of Ontario and Quebec to organized effort in foreign mission work, entered the Canadian Literary Institute at Woodstock in the autumn of 1860. The study of missionary literature and contact with returned missionaries, especially the elder Mrs. Vinton, fanned the flame of missionary enthusiasm in his heart, and the conviction grew upon him that God was calling him to the foreign field. He made known his purpose to Dr. Fyfe, who had a true missionary spirit, and the latter corresponded with Dr. Murdock, Secretary of the American Baptist Missionary Union. **Mr. Timpany's call.**

When the Convention of Canada West met in Beamsville, on October 17th and 18th, 1866, Dr. Murdock was present and delivered a powerful address. The members of the Convention pledged themselves to renewed interest, greater liberality and closer co-operation in the Foreign Missionary enterprise, and appointed a committee to meet with Dr. Murdock and confer with him as to the best method of enlisting the sympathy of the churches. The members of this committee were : R. A. Fyfe, D.D., T. F. aldicott, D.D., Hoyes Lloyd, M.A., Daniel McPhail, William Stewart, B.A., and John Alexander, all ministers of the **Organization of a Canada Auxiliary to the A.B.M.U.**

gospel. The meeting took place in the study of the parsonage. The first resolution called on the churches to take an interest in the Foreign Mission work and urged them to observe the monthly meeting of prayer for Missions. Rev. Wm. Stewart was recommended for appointment as secretary and Mr. T. S. Shenston as treasurer, to receive contributions and transmit them to the Missionary Union. This report was adopted, and thus was organized on October 18th, 1866, the Canada Auxiliary to the American Baptist Missionary Union.

Mr. Timpany's appointment.

Some months later Mr. Timpany met the Executive Committee and was appointed to the Telugu Mission. He spent the summer of 1867 in visiting the churches and met with a warm welcome, the sum of $1,200 being collected by him.

The memorable meeting at Ingersoll.

The first annual meeting of the Canada Auxiliary was held at Ingersoll, on October 17th, 1867. The reports of the Secretary and Treasurer were received and then followed a deeply interesting service in which Mr. Timpany was solemnly set apart as a missionary to the Telugus. The charge was delivered by Dr. Murdock of Boston, and Mr. Timpany replied in a most touching address. Dr. Davidson, Secretary of the Home Missionary Society, extended the hand of fellowship and pledged the support of the denomination, and Rev. John Bates offered the designation prayer in words that touched every heart. Then followed scenes which it is impossible to describe. Spontaneously the people began to give. Such holy enthusiasm and earnest liberality were never

witnessed before, even by the oldest ministers present. Not till after midnight did the meeting close, for the people would not go away until they had given of their substance to the Lord. The offerings amounted to nearly one thousand dollars.

Mr. McLaurin's appointment.

The missionary interest continued to spread among the churches, the visits of Rev. F. A. Douglass, returned missionary, contributing to this. Then in 1869 Mr. John McLaurin, who was at the Canadian Literary Institute when Mr. Timpany was there, and had afterwards become pastor of the Baptist Church at Stratford, offered himself for the work and was accepted, and spent several months in visiting the churches. On October 12th he was married to Miss Mary Bates, the younger daughter of Rev. John Bates, and on December 22nd they sailed from New York for India. At the annual meeting this year an Executive Committee of three was appointed to assist the secretary and treasurer when any occasion arose. The members of this committee were Rev. John Bates, Rev. Hoyes Lloyd, M.A., and Mr. H. E. Buchan. M.D.

The Regular Baptist Foreign Mission Society of Canada.

At the meeting in 1870 a new constitution was adopted, a society being organized under the name of "The Regular Baptist Foreign Missionary Society of Canada." The officers elected were President, Rev. John Bates; Vice-Presidents, H. E. Parson and William Craig; Secretary, Rev. Wm. Stewart; Treasurer, T. S. Shenston; Board of Managers, Dr. Davidson, Dr. Cooper, Revs. H. Lloyd, John Dempsey, James Coutts, D. McPhail and A. Gillies; Messrs. R. Baker, Jas. Mills,

Jr., Rowley Kilborne, T. J. Claxton, A. R. McMaster, John McDiarmid and David White, and Professor Wells. The Executive Committee consisted of the Secretary and Treasurer and Rev. H. Lloyd and Messrs. Parson and McMaster.

In the annual report the Bond St. Sunday School is commended for undertaking the support of Ezra Keller, preacher at Ramapatam, and it is stated that the pastor's Bible-class in Chatham, the Sunday School of the First Church in Brantford, and the First Church in Montreal were offering similar help.

During 1872 and 1873 while Mr. McLaurin was in charge of the Ongole field, hundreds of converts were baptized and the reports of this awakening in India stirred the churches greatly. The income increased to the very respectable sum of $4,488. At the annual meeting in October, 1873, Rev. Wm. Stewart, resigned after having served the Society very efficiently for seven years. He was succeeded by Rev. J. L. Campbell.

An independent mission.

It was at this meeting of the Society that it was decided to begin an independent Mission by taking up Mr. Gabriel's work at Cocanada. A somewhat full account is given in Chapter III. of this movement as well as of the events that led to it. Dr. Fyfe went to Boston on behalf of the Board, and after consulting with the officers of the Missionary Union he sent a cable message to Mr. McLaurin authorizing him to go to Cocanada. These instructions were carried out as soon as possible, and Mr. McLaurin and family reached Cocanada on March 12th, 1874. For the next two years our Society

had the full responsibility of this new enterprise while continuing to support Mr. Timpany and his work through the Missionary Union.

Co-operation with the Maritime Provinces.

In 1875 another forward movement was made when a co-operative union was formed with the Baptists of the Maritime Provinces. The missionaries sent by the latter to evangelize the Karens of Siam found that they were both few and scattered, and reported this fact to their Board. The latter addressed the Board of Ontario and Quebec in a letter dated April 26th, 1875, inquiring whether the co-operation of the Maritime Baptists in the Telugu field would be acceptable, and upon what basis. Our Board met on May the 4th, and adopted a reply, cordially inviting them to send their missionaries at once to help in the work ; proposing that each Board should continue to support and direct its own missionaries and suggesting that articles of agreement were unnecessary because the missionaries of the two Boards, being of the same nationality and the same faith and order and having the same life purpose, would be bound together by this threefold cord. They suggested also that our missionaries should write to the Baptist papers of the Maritime Provinces, and their missionaries to the *Canadian Baptist*, in order that a common interest in the whole work might be created and extended.

These propositions were presented to the Baptists of the Maritime Provinces at a special Convention, which met at Amherst, N. S., on the 13th and 14th of May, by the Rev. J. L. Campbell, Secretary of the Society of Ontario and Quebec,

who attended as the Board's delegate. The Committee appointed by the Convention to consider them, brought in a report in which they thanked the Board of Ontario and Quebec for the promptness of their action, and the frankness and fulness with which they had answered all questions relative to the Telugu Mission. The Committee recommended the Convention to accept the invitation of the Ontario and Quebec Board, and instruct their missionaries to remove immediately to Cocanada. This report was adopted by the Maritime Provinces' Convention.

Death of Rev. John Bates.

The Society lost its first President on May 8th, 1875, when Rev. John Bates passed away. He had not only given his two daughters to the Telugu Mission, but had also given greatly of his means; and his prayers followed his gifts.

The appointment of Mr. Currie.

At a meeting of the Executive Committee at Paris on June 5th Mr. G. F. Currie, of New Brunswick, was appointed. His designation took place at the annual meeting which was held at Guelph, when the Rev. D. A. Steele, of Amherst, N. S., was present to represent the Board of the Maritime Provinces.

Mr. and Mrs. Timpany arrived home with their children in July, 1876, and received a very warm welcome. On October 2nd, Mr. Timpany resigned his connection with the A. B. M. Union and became exclusively a missionary of our Society.

Appointment of Mr. Craig.

The Executive Committee of the Union regretted deeply the necessity to part with him. On the same date Mr. John Craig wrote to the Secretary of our Society offering himself for India, and was

appointed at the annual meeting a few weeks later. At this meeting the name of the Society was changed to read "The Regular Baptist Foreign Missionary Society of Ontario and Quebec," and it was decided to seek incorporation.

Although Mr. Timpany was worn out by his eight years of strenuous service in India he travelled the length and breadth of Ontario and Quebec in his visits to the churches, and aroused great interest in the work. At the annual meeting in 1877 Mr. Craig was designated to the work, and left at once for India with Mrs. Craig. Mr. and Mrs. Timpany returned the following year.

Death of Dr. Fyfe.

On September 4th there died the man who was so largely instrumental in the organization of the Society, and who at the time of his death was its President—Rev. R. A. Fyfe, D.D. At the annual meeting in October Mr. T. S. Shenston, who had been Treasurer from the beginning, was appointed President; and Mr. T. Dixon Craig was elected Treasurer. At the same time Rev. J. L. Campbell resigned the Secretaryship, and was succeeded by Rev. James Coutts.

Resignations.

Mr. and Mrs. McLaurin arrived home in May, 1879, and received a warm welcome. Early in 1880 Mr. McLaurin was appointed to a professorship in the Theological Department at Woodstock. While engaged in this work he made as many visits as possible to Associations and churches. Early in 1882 Mr. and Mrs. McLaurin returned to India. In October, 1883, Mr. Coutts resigned the secretaryship and was succeeded by Rev. J. W. A. Stewart. In the early summer of 1884, Mr. and Mrs. Currie

and Mr. Craig returned from India. Mr. Currie's home being in the Maritime Provinces prevented him from visiting our churches, but Mr. Craig was able to visit every church in several of the Associations during the fall and winter. When the sad news came that Mr. Timpany was dead Mr. Currie heroically offered to cut short his stay in Canada and return to India, leaving his family behind. He sailed in May after a farewell meeting had been held in the church at Guelph of which he was a member. There had been a certain amount of apathy concerning the work in India, but Mr. Timpany's death created a profound impression among the churches, and awakened them as nothing else could have done. Mr. J. R. Stillwell responded at once to the call for volunteers, and sailed for India with his wife and Mr. and Mrs. Craig on August 1st. They were followed a few months later by Mr. and Mrs. F. W. Auvauche.

Mr. Timpany's death.

Reinforcements.

The Foreign Mission Board.

At the annual meeting in 1888 Rev. John McLaurin was appointed as paid secretary of the Society to devote all his time to the work.

We have given in chapter VI. the appeal sent home by the Union Conference in 1889 and also the reply of the F. M. Board. This year the Foreign Missionary Society united with the Baptist Convention of Ontario and Quebec. the Society's work and property being entrusted to the Foreign Mission Board of the Convention. The income this year exceeded $20,000.

Wm. Craig Sr.

In May, 1891, the Foreign Mission cause lost a warm friend by the death of William Craig, Sr., of Port Hope. He had been a Vice-President of

the Society for seventeen years and President for two years, and had given very liberally to its support. For a year or two before his death he had found it necessary to withdraw from active participation in the work. At the Convention in October, Rev. John McLaurin resigned the secretaryship and soon afterwards left for India to engage in literary work under the American Baptist Missionary Union. Rev. D. G. McDonald was appointed secretary for a year. In October, 1892, Rev. A. P. McDiarmid, M.A., accepted the position of Secretary, and took up the work early in 1893.

The Carey Centennial.

During the spring of 1892, an effort was begun to raise a special fund to be known as the "Carey Centennial Fund," in honor of William Carey, who went to India in 1792. By October, 1893, a total of $9,354 had been raised. Mr. Craig was in Canada for some months during 1892, and assisted in securing donations to this fund. On his journey from India by the Pacific route he visited a number of churches in British Columbia and Manitoba and the North West, and attended the Convention at Winnipeg.

A new policy.

In 1895 the time for the meeting of the Convention was changed from October to the latter part of May. When the Executive Committee of the F. M. Board met on March 2nd of this year, it had to face an overdraft at the Bank of $10,000. It was then decided to make a special appeal to a number of individuals to pay off the debt, and at the same time it was resolved to recommend to the Board that in future the appropriations passed for the work of any year should not exceed

the income of the previous year. This meant that no advance could be made except by a special effort. The response to the appeal was most encouraging. Some members of the Executive Committee gave large donations, and their example was followed by others, so that the debt was soon wiped out. When the Convention met in the following May, the need of reinforcements was so great that it was decided to make a special appeal for funds to send out Messrs. Priest and Stillwell. Whether this special giving interfered with the regular income of the Board may be a matter of opinion ; but the financial year closed on April 30th 1896, with a deficit of over $6,000. It need hardly be added that this was a most discouraging showing to those who had cleared off the debt of $10,000 about a year before.

T. S. Shenston.

On March 15th, 1895, there passed to his reward one of the warmest and truest friends of our Foreign Mission work, who for nineteen years was Treasurer of the Society, and for five years its President. How much of his thought, time and money he gave to the Mission no one will ever know. About a year later the death occurred of Mr. W. E. Watson, who had been treasurer for nearly three years. The visit to Canada of Mr. Laflamme in 1895-96 and of Messrs. Davis and Craig in 1896-97 did much to stimulate interest in the work. Mr. Davis spent several weeks visiting churches in Manitoba and the North West. So deep was the interest created by his enthusiastic addresses that the Convention there adopted him as their representative in India and became responsible for his support.

Manitoba and the North West.

At the Convention in May, 1899, Rev. A. P. McDiarmid, D.D., resigned the secretaryship to accept the presidency of Brandon College. He had been secretary for about six and a half years. and had borne the burden of the treasurership also since 1895. His work for the Society in this dual capacity was most efficient. Rev. J. G. Brown succeeded him as secretary and Rev. E. T. Fox as treasurer. At this time the Convention decided on a forward movement to mark the close of the nineteenth century. The annual meeting having been changed back to October, it was decided to attempt to raise $150,000 in the intervening seventeen months. The sum allotted to Foreign Missions was $60,000 ; of this amount the Treasurer received over $55,000 by October 15th, 1900.

Rev. A. P. McDiarmid resigns and Rev. J. G. Brown is appointed.

A forward movement.

In 1904 the publication of a small quarterly paper was begun in conjunction with the Home Mission Board. It is called the "Bulletin," and is sent out to the churches for free distribution. This year the Foreign Mission Board published a booklet called "Nine Beacon Lights," which had been prepared by the Secretary, giving a brief account of the work in India up to that date.

The Bulletin.

Owing to the great increase in the cost of living, and especially in the matter of house-rent in Toronto, missionaries on furlough found it very difficult to secure proper accommodation. The Board therefore appealed for gifts for the purchase of a house. In 1906 Mrs. Wm. Davies, Sr., responded to this appeal by the gift of $2,000 shortly before her death. Her daughter, Mrs. Fox, and her son, Mr. R. H. Davies, added $2,600, and requested

that the Home should be named after their mother. In 1907 No. 48 Howland Ave., was purchased and named The Emma Davies Missionary Home. Mr. and Mrs. Craig, who had been living in Toronto for a year, moved in on May 1st with their family, and enjoyed the ample accommodation of the Home till their return to India in October, 1908, when Dr. and Mrs. Woodburne took possession.

Emma Davies Missionary Home.

Laymen's missionary movement.

The year 1907 was marked by the opening of the Laymen's Missionary Movement campaign in Canada. Messrs. S. J. Moore and J. N. Shenstone were appointed to represent the Foreign Mission Board on the general committee. These brethren have given themselves heartily to this work. Many other Baptists have entered on this campaign with enthusiasm, but these are mentioned specially because of their connection with the Foreign Mission Board. The churches in Toronto and in many other places have responded nobly to the appeal for a great advance in their gifts to Missions at home and abroad. In May, 1908, a convention was held in Toronto when delegates were present from various places in Ontario and Quebec, and much inspiration was derived from it.

Secretaries.

Allusion has been made to the devoted service of Rev. John Bates and Dr. Fyfe and Mr. T. S. Shenston and Mr. Wm. Craig, Sr. Then there are the secretaries: in the first years, Rev. Wm. Stewart and after him Rev. J. L. Campbell and Rev. James Coutts and, later, Rev. J. W. A. Stewart. These men did a great work for the Foreign Mission cause, combining these duties with the work of the pastorate as was also done by

REV. S. S. BATES, D.D.

REV. J. G. BROWN, D.D.

Rev. D. G. Macdonald in 1891-2. For the three years before that and the sixteen years since Rev. John McLaurin, D.D., Rev. A. P. McDiarmid, D.D., and Rev. J. G. Brown, D.D., have served the Board as its paid secretaries, devoting all their time and talents to this work. For many years Mr. T. J. Claxton, of Montreal, was a member of the Board and a warm friend of the Society. Mr. A. A. Ayer was elected one of the Vice-Presidents in October, 1874, and has been on the Board ever since. Mr. Charles Raymond of Guelph, was another warm friend of the work, and served as President and Vice-President for some years.

Rev. S. S. Bates and Executive Committee.

Rev. S. S. Bates, D.D., has been Chairman of the Board for eighteen years, thus continuing the service rendered by his father. On the Executive Committee are others whose names remind us of men who loved this work in the past. These are Messrs. Wm. Craig and Jos. N. Shenstone. A few years ago the latter showed his personal interest in the missionaries by supplying them with bicycles. Professor J. H. Farmer and Messrs. J. G. Scott and John Firstbrook have served on the Committee for many years. In April, 1904, Mr. Harry Ryrie paid a hurried visit to some of the Mission stations in India. On his return he was elected a member of the Board, and of the Executive Committee also.

Rev. E. T. Fox.

Rev. E. T. Fox served the denomination as treasurer not only for the Foreign Mission Board, but also of several other Boards without renumeration for many years. In 1907 he requested to be relieved, and Rev. C. J. Cameron was appointed in his place.

After the great effort at the close of the century, there was a falling off in 1901, leaving a deficit of $7,495. The income has grown since then, but the growth of the work in India and Bolivia has necessitated a steady increase in the appropriations, and the deficit has continued as a clog upon the work. For several years the estimates from India were cut to the serious detriment of the Mission. It was anticipated that the good effect of the Laymen's Movement would be seen in the income for 1907-1908. The treasurer has reported the total receipts as $55,830.70, a gratifying response to the appeals.

Women of Eastern Ontario and Quebec. When Rev. A. V. Timpany was on furlough in 1876 he succeeded in so arousing the Baptist women of Ontario and Quebec to the need of their Telugu sisters, that he led them to organize into two Societies both acting as auxiliaries to the General Foreign Mission Society and united in the express purpose of helping the women and children in heathendom. The Society which is now known as The Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec, was organized in Montreal, on September 27th, 1876, in the parlor of St. Catherine St. Baptist Church, under the name of the "Women's Baptist Foreign Missionary Society of Eastern Canada." The officers were: President, Mrs. T. J. Claxton; Vice-Presidents, Mrs. D. McPhail, Mrs. Thos. Leeming; Recording-Secretary, Mrs. D. K. McLaren; Corresponding Secretary, Miss M. Wilson; Treasurer, Miss Nannie E. Green. Their sisters of Western Ontario, under the same persuasive enthusiasm banded together one month later.

Through all the years to 1908 the Eastern Society has been blessed with consecrated leaders, chief among them the honored President, Mrs. Claxton. She has not filled this office continuously but the Society has had the benefit of her guidance and interest since its inception. Some others who took an active part in the days when it required unusual courage for a woman to plead any cause in a meeting, have gone "before the King," and no doubt rejoice that for His dear sake they put aside their timidity and carried the message He gave them. Others are still leading the enlarged company to greater service.

The first year the Eastern women reported 7 Circles and a total income of $434.37, while in 1907-08 the income had grown to $2,602.66. Fifty-two Circles and eighteen Bands reported to the Treasurer, four of the Bands belonging to churches where the Circle was not represented in this year's list, but that still leaves a considerable margin for organization in a total constituency of 108 churches. From the very beginning they have united with the larger membership in Ontario in responses to calls from India, so that in a brief sketch it would be impossible to trace the share of each in the work described in Chapters XI. and XII. Recently they erected the "Jennie McArthur Bungalow" at Akidu, each Society paying one-half of the total $3,000, and the Eastern women have also paid $600 for Dormitories for the Girls' Boarding School, Akidu. As this necessary equipment has been provided, they are now planning a larger share in direct support of missionaries and native workers.

Women of Ontario (West.)

At a meeting held in Jarvis St. Church, Toronto, on October 24th, 1876, the Women's Baptist Foreign Missionary Society of Ontario (West) was organized. Mrs. Wm. McMaster was elected President; Mrs. H. H. Humphrey, Cor. Secretary; and Miss Erskine Buchan, Treasurer. During the first year thirty Circles were formed. In 1877 the Adelaide St. Church, London, reported the organization of a Mission Band, but the Paris Juvenile Mission Band, organized by Mrs. James Grant and others, was the first Band to send a contribution to the treasurer; that was in March, 1879. In that year the Circle of the First Baptist Church at Winnipeg was welcomed by the Board as an auxiliary. Ten years after the Society was organized 112 Circles and 38 Bands reported. Before this, some Associational Societies had been formed. The first was that of the Brant Association formed in June, 1882, with Miss Anna Moyle as Director. Early in 1884 the Bands had become so numerous that the Board found it wise to appoint a Secretary for that part of the work. Mrs. E. W. Dadson was chosen.

It has always been a rule of the Society not to incur debt. The income has grown steadily through all the years with few backward movements. One of the most successful years was 1894, when 213 Circles raised $5,305 and 113 Bands $1,332, the total income of the Society amounting to over $8,000. During a time of financial depression that followed the income was not so large. During 1907-08 236 Circles, 112 Bands and 35 other Organizations sent money to the Treasurer, the total

income being $13,664.94. This included a general and generous response to a special appeal for funds to send out three new missionaries. Coming as it did after appeals during a number of years for the Bungalow Fund the Board felt particularly grateful. Three Bungalows thus provided have been erected as the combined effort of the two societies of Ontario and Quebec, and the women of Manitoba and the North-West, Ontario (West) being responsible for that at Vuyyuru, one-half that at Akidu, and about $1,700 towards that finished in 1908 for the lady missionaries of the Ramachandrapuram field.

When Mrs. H. J. Rose resigned the office of Cor. Secretary in 1886 Miss Jane Buchan was appointed, and continued in the work till her illness and death in 1904. The wisdom and devotion shown by her in all those years were greatly appreciated by the Society; and the lady missionaries in India expressed their appreciation by making her a life-member of the Society in 1901.

In 1892 the members of the Board agreed to meet for prayer on the last Thursday in every month. This meeting has been continued regularly since then, and has proved a time of rich blessing. This indeed has been one of the best ways of "holding the ropes," by seeking the strength of the Almighty.

In 1878 Mr. Timpany advised the publication of a paper to report the work of the women at home and abroad. After much persuasion he induced Mrs. Freeland, Mrs. H. J. Rose and Miss Jane Buchan to undertake the work, the two

THE LATE MISS JANE BUCHAN.

THE EMMA DAVIES MISSIONARY HOME, TORONTO.

The Canadian Missionary Link.

former as editors, the latter as business manager. The paper was called "The Canadian Missionary Link." In May, 1885, Mrs. Freeland found it necessary to remove to Manitoba, and the paper was handed over to the Ontario Board. Mrs. A. H. Newman was appointed editor at that time. It seemed remarkable that those who had undertaken the work at Mr. Timpany's request should have to lay it down just after his death. Mrs. Newman continued in this work till 1901 when she left Canada, and was succeeded by Mrs. W. H. Porter. For many years the Women's Missionary Union of the Maritime Provinces made the "*Link*" its official organ, but a few years ago the Union began a paper of its own. A determined effort is being made to increase the circulation in Ontario and Quebec to make up for the serious loss of subscribers from that cause.

Manitoba and the North-West.

The Baptists of Manitoba and the North-West entrusted their work for many years to their Women's Home and Foreign Missionary Society. Until 1897 a lady missionary in India was supported, but in that year they undertook the support of Rev. J. E. Davis and wife, and afterwards helped in supporting the work on his field. At the Convention in 1903 Miss Robinson offered herself, and the sum of $1,000 was given by those present. Since then her support has been provided as well as that of Mr. Davis or his successor, Mr. J. R. Stillwell. By a special effort the women have collected $1,100 as their share of the Ladies' Bungalow, at Ramachandrapuram. In 1907 the Convention undertook the support of Rev. J. A. K.

Walker also, through the advance movement of the First Church, Calgary.

British Columbia.

In 1898 the British Columbia Baptists determined to have a share in the foreign work of their brethren of Ontario and Quebec. Before this they had not been unmindful of their obligation to the heathen world, but their gifts had gone through the United States Board, as their churches had been aided by the American Baptist Home Mission Society. When Dr. McLaurin visited their Convention in 1900 the churches of British Columbia undertook to pay $800.00 towards Rev. A. A. McLeod's support. The latter had to take a long furlough in 1903-05, seeking to re-establish his health, and held a pastorate there, adding to their knowledge and interest. Their gifts for the year ending October 10th, 1907, amounted to $1,611.31, those of Manitoba and the North-West were $2,554.95. A union of the four western provinces was effected November 20th, 1907, and for the year of the Ontario and Quebec Convention, ending October, 1908, the total from the West was $2481.53. This serious decrease was mainly due to the financial stringency so keenly felt in the West, but may be partially explained by the change in the date of their Convention year and consequent re-adjustment of times of payment.

Baptist Convention of Western Canada, Nov. 1907.

Thus while the work is under the general oversight of the Foreign Mission Board of the Baptist Convention of Ontario and Quebec, the Baptist membership from the eastern boundary of Quebec to the shores of the Pacific are now partners in this enterprise. Andrew Fuller remarked that "there

was a gold mine in India, but it seemed almost as deep as the centre of the earth." "I will venture to go down," said William Carey, "but remember that you must hold the ropes." And it is to all the members, not only to the few who are filling official positions that our representatives to-day are saying :

"You must hold the ropes."

XVIII.

A SISTER MISSION

The Baptists of the Maritime Provinces of Canada have been co-operating with those of the other Provinces in work for the Telugus since 1875. For many years they worked in connection with the A. B. M. Union, but in 1870 a committee was appointed to consider the feasibility of establishing an independent Mission. The report being favorable a new Board was appointed in 1871 with headquarters at St. John, N. B., and in 1873 a band of seven missionaries was sent out. These were Rev. Rufus Sanford and wife ; Rev. George Churchill and wife ; Rev. W. F. Armstrong ; and Misses Maria Armstrong and Flora Eaton. Miss H. M. Norris who had gone out in 1871, joined this party in Burma, and became the wife of Mr. Armstrong. To this lady belongs the honor of organizing the first Women's Aid Society or Mission Circle on June 18th, 1870. Before her departure for Burma she had organized thirty-three societies with more than five hundred members, the first being at Canso, Nova Scotia. This was the beginning of organized work on the part of the Christian women of America for their non-Christian sisters in other lands.

Baptists of the Maritime Provinces.

Seven missionaries sent out.

The first Women's Circle.

In 1874 Rev. W. B. Boggs went out, and soon afterwards the brethren set out in two parties to search for the Karens of Siam. We have told in

Missionaries enter the Telugu field.

Chapters III. and XVII. the result of their expedition; the decision of their supporters in May, 1875, to take up work in the Telugu country; and of the removal of the missionaries to that field. An account has been given also of the tour of exploration made by Messrs. McLaurin, Churchill and Boggs in the northern Telugu country when the first Baptist Church in all that region was organized at Vizianagram.

Mr. and Mrs. Sanford occupy Bimlipatam.

It may be mentioned in passing that the house in Cocanada in which some of the families lived was afterwards bought for the Timpany Memorial School, and an upper story was added. A picture of this building is given in Chapter XIV. On November 4th, 1875, Bimlipatam was occupied by Mr. and Mrs. Sanford as the first station of the Mission, and buildings were afterwards erected on the side of a hill with a fine view of the coast and the surf. On March 12th, 1876, a church was organized at this station. During 1876 Rev. D. Anthravady and the Baptist church in the 41st Regiment of Madras Native Infantry were in Vizianagram, and their presence was a great help to the Mission church there.

Mr. and Mrs. Churchill.

Mr. and Mrs. Churchill removed from Cocanada to Bimlipatam in January, 1876, and Mrs. Churchill began work among the Eurasians, which Mrs. Sanford cared for in her absence. Mr. Churchill's health failed and he found a sea voyage necessary.

Mr. and Mrs. Boggs return to Canada.

Mr. Boggs was so ill that he decided to return to Canada. After a year or two his health was restored and he wished to return to India, but the Board was afraid that he could not stand the

THE ORIGINAL SEVEN—MARITIME PROVINCES MISSION.

Mr. Armstrong, Miss Maria Armstrong (Mrs. Currie),
Mr. Churchill, Mrs. Sanford, Mr. Sanford,
Mrs. Churchill, Miss Eaton (Mrs. Boggs).

climate. He then applied to the A. M. B. Union and was sent to their Telugu Mission, in which he continues to render efficient service.

Mr. and Mrs. Armstrong occupied Parlakimedi on June 28th, 1876, as the second station of the Mission. They found a few Christians at Akulatampara, a village about ten miles distant. These had been baptized by Rev. D. Anthravady some years previously. Two of them were engaged by Mr. Armstrong as evangelists. In 1877 Mr. Armstrong suffered severely from fever, and had to give up Parlakimedi as a station. A house was bought at Chicacole early in 1878, and this place became a station of the Mission.

Mr. and Mrs. Armstrong.

Chicacole occupied.

On April 3rd, 1879, Mr. and Mrs. Churchill occupied Bobbili, thirty-six miles north of Vizianagram, as the third station, Mr. Churchill having already spent some time in erecting a temporary dwelling-house.

Bobbili occupied.

In December, 1878, Miss Carrie A. Hammond arrived and took up work for women and children at Bimlipatam. When Mr. and Mrs. Armstrong left for Canada in the spring of 1880, she was placed in charge of Chicacole, and continued in this work till relieved by the arrival of Rev. J. R. Hutchinson and wife in December, 1881. Shortly afterwards she returned to Bimlipatam. Meanwhile Mr. and Mrs. Armstrong had resigned their connection with the Society, and entered the service of the A. B. M. Union. Early in January, 1883, the staff was further strengthened by the arrival of Rev. I. C. Archibald. In October of that year he and Miss Hammond were married. In January, 1885, Miss

Miss Hammond.

Mr. and Mrs. Armstrong resign.

Mr. Archibald.

Misses Gray and Wright.

A. C. Gray and Miss H. H. Wright reached the field ; the former to take charge of the school work at Bimlipatam, and the latter to carry on work among the women of Chicacole.

In March, 1884, Mr. Churchill left for Canada with his family, and Mr. and Mrs. Archibald took charge of Bobbili. In 1885 Mr. Sanford went to Canada to join his family who had preceded him, and the Bimlipatam field was also entrusted to Mr. Archibald. Messrs. Churchill and Sanford returned to India in the fall of 1886. In the following spring Mr. Hutchinson left with his family for Canada, and a year later withdrew from the service of the Board. Mr.and Mrs. Archibald took charge at Chicacole and remained till the fall of 1890, when they left for Canada. During this period a church was organized at Tekkali, and preachers were stationed at Palkonda, Calingapatam and Kasibugga.

Mr. Hutchinson retires.

Mr. and Mrs. Higgins occupy Vizianagram.

In 1889 a fourth station was occupied by the Mission. This was Vizianagram, which had been a station of the London Missionary Society for many years. Wishing to withdraw they sold their property to the Baptist Foreign Mission Board. Rev. W. V. Higgins and wife reached India toward the end of the year, and took charge at Vizianagram. Miss Fitch, who arrived at the same time, became the wife of Rev. H. F. Laflamme of the Ontario and Quebec Board in September, 1890. This year Mr. and Mrs. Archibald and Miss Wright returned to Canada, and Mr. and Mrs. Shaw were sent to India. Mr. Higgins took charge at Chicacole, and Mr. Shaw went to Vizianagram

Other reinforcements.

in his place. In 1891 Mr. and Mrs. J. H. Barss, Mr. and Mrs. L. D. Morse and Miss Katie McNeil joined the staff.

The Carey Centennial.

In 1892 the Carey Centennial was celebrated by an endeavor to raise $6,000 for the opening of new stations. The sum received was $5,439. The Board having decided that the duties connected with the offices of secretary and treasurer required the whole time of a man, Rev. J. W. Manning was elected Secretary-Treasurer.

Parlakimedi the fifth station.

Palkonda the sixth.

This year Mr. Sanford returned to Canada with his family, leaving Bimlipatam to the care of Mr. Morse. Mr. and Mrs. Archibald and Miss Wright went back to India and resumed their work at Chicacole. Mr. and Mrs. Higgins had the privilege of opening the fifth station at Parlakimedi. In 1893 Mr. Barss opened the sixth at Palkonda, but the serious illness of Mrs. Barss compelled them to leave India. In 1894 Miss Martha Clark and Mr. and Mrs. H. Y. Corey were sent out. The latter took charge of Vizianagram, rendered vacant by the departure of Mr. and Mrs. Shaw on account of the latter's illness. Miss McNeil was also lost to the Mission by her marriage with Rev. C. R. Marsh of the American Baptist Mission. About the end of 1895 Mr. Sanford returned to India alone, and took charge of Vizianagram, while Mr. and Mrs. Corey removed to Parlakimedi to take up the work of Mr. and Mrs. Higgins who left for Canada early in 1896 owing to the failure of Mrs. Higgins' health. Miss Gray also visited Canada. This year Rev. R. E. Gullison and Misses Harrison and Newcombe went to India. The following year

Miss Wright resigned her connection with the Mission owing to failing health; and Mr. John Hardy and Miss Mabel Archibald went to India with Mr. Higgins, who returned to the work, leaving his family in Canada.

Tekkali the seventh station.

In 1898 Tekkali was occupied by Mr. Higgins as the seventh station of the Mission. This year Mr. and Mrs. Churchill went to Canada after a long term of service. They returned at the end of 1899, accompanied by their daughter, who had graduated at Acadia University. Mrs. Sanford, who had been absent from India for eight years, returned at this time, as did also Miss Gray. Miss M. Helena Blackadar, a graduate of Acadia, and Miss Williams were the new recruits. The latter became the wife of Mr. Hardy. In May, 1900, this lady was cut off by malarial fever when staying on Deodangar Hill and Miss Gray died a few weeks later. In March of this year Mr. and Mrs. Morse left for Canada and Mr. Morse took a pastorate after a time, as he could not stand the climate of India. Mr. and Mrs. Gullison took charge of Bimlipatam. This year the Mission celebrated its Semi-Jubilee at Bimlipatam in November.

The first deaths in the mission.

Large reinforcements.

In 1901 Miss Flora Clarke joined the Mission, and was located at Tekkali; Mr. and Mrs. Archibald returned to India and their work at Chicacole; Mrs. Higgins joined her husband after an absence of nearly six years. Miss Sanford joined her parents in India at this time. In 1902 Miss Martha Clark went on furlough; and Mr. and Mrs. Glendinning and Mr. Freeman joined the staff. In 1903 the

Mission lost one of its pioneer band by the death of Mrs. Sanford. She was mourned by many who missed her gentle presence. Miss Martha Clark on return from furlough was appointed to Tekkali, while Miss Flora Clarke went to Bimlipatam to be associated with Miss Newcombe during the absence of Mr. and Mrs. Gullison. Mr. and Mrs. Corey also went on furlough in 1904, leaving Parlakimedi to the care of Mr. Higgins in addition to his own field. In 1905 Miss Archibald went on furlough; she had filled a large place in the work at Chicacole. Mr. and Mrs. Corey returned and were appointed to Vizianagram to share in the work there. Mr. Freeman took charge of Parlakimedi. Miss Laura Peck, B.A., was sent out from Canada, and Miss Barbara Mould, who had been working in Northern India, joined the Mission. Misses Harrison and Newcombe went on furlough in 1906 after nine years of faithful service. In the autumn of this year the Mission received a fine reinforcement, made up of Rev. W. S. Tedford, B.A., and wife; Miss Alberta Patton; Miss Elizabeth Gaunce, a trained nurse; Miss Zella Clark, B.A., M.D.; Mrs. John Hardy, and a lady who became Mrs. S. C. Freeman shortly after she reached India. In 1907 Mr. and Mrs. Gullison and Misses Harrison and Newcombe returned to their work, and Miss Elliott accompanied them. In 1908 Miss Blackadar took furlough; and Miss Churchill and Miss Sanford, who had been in Canada for a time, went out under appointment of the Board. In March of this year another of the pioneer band was called away. Mr. Churchill had been doing

Death of Mrs. Sanford.

Death of Mr. Churchill.

a lot of rough work while getting a bungalow built at Rayagadda, and received an injury in his knee which resulted in his death.

Present staff.

The present staff consists of eight men, seven wives, and thirteen single ladies in India ; and one man and his wife and one single lady on furlough in Canada.

Medical work.

The first definite medical work undertaken was the opening of the Good Samaritan Hospital for women and children at Chicacole in 1899. It waited long for a medical lady from Canada, but the year 1908 saw this want supplied.

Educational work.

There have been many schools on the various fields, but the two of most importance for the supply of helpers have been the Lower Secondary Boarding Schools at Bimlipatam and Bobbili, the former for boys and the latter for girls.

Slow growth.

The total membership reported at the end of 1907 was five hundred and forty-four. There had been fifty-five baptisms during the year. The churches have grown so slowly in membership since the opening of the Mission thirty-three years ago that some of its supporters have felt discouraged at times. But there are many encouraging facts that must not be overlooked.

Work at Polepilly.

On the Bimlipatam field the work at the village of Polepilly has been a joy to the missionaries for many years. Mr. P. Somalingam, the first convert there, has been blessed in his effort to lead others to Christ.

Miss D'Prazer.

Miss Eva D'Prazer is also a fruit of the work at Bimlipatam. She was converted not long after the Mission was begun, and has been for many years a liberal contributor to the work, as well as

a shining light where she lives. A few years ago she visited Canada and gave inspiring addresses on the work in India. She gave one thousand rupees to the new church for the English congregation at Cocanada, and had the honor of laying the corner-stone.

The story of Rayagadda.

The work on the Bobbili field seemed to make slow progress until the Lord showed his power to save in the Rayagadda region about twelve years ago. A Lutheran missionary had sold two Scripture portions—Genesis and Matthew—to the head man of the village, and these had been read a little but not understood. An excluded Christian, who had returned to Hinduism, fell sick at this village, and was cared for by the head man. Noticing the books he offered to explain them, and the Lord opened many hearts to receive the truth. After six months several men went to Bobbili and were baptized. These converts are from a class known as Konda Doralu. The work has grown and spread so that it is has become desirable to open a station at Rayagadda. A Mission house has been erected and is awaiting the missionary.

Parlakimedi also has its bright spots. It was at Akulatampara on this field that a little company of Christians was found by Mr. Armstrong at the beginning of the Mission. Within the last few years Parlakimedi has become the centre for work among the Hill tribes. Converts have been received from the Savaras and the Paidis. Mr. Glendinning has devoted much time to the study of the Savara language, and may find it wise to learn the Paidi language also.

Converts from the Hill tribes.

CHAPEL AND PREACHER'S HOUSE AT AKULATAMPARA, NEAR PARLAKIMEDI.

Gurahatti of Tekkali.

The name of Gurahatti will always be a sweet savour at Tekkali. He was connected with the highest families there, when he became acquainted with the truth through reading the Scriptures and left all to follow Christ. Returning to Tekkali he lived near the out-castes, taught a school for their children, and preached the gospel to them. Two Savaras were led into the truth through him. In spite of bitter persecution he held on till his death in July, 1884. The next year three more Savaras were baptized.

Colportage on the Chicacole field.

Colportage has been prosecuted with great zeal on the Chicacole field from the first. The dissemination of such a vast amount of Christian literature is a seed-sowing from which a great harvest may be expected with confidence.

Converts from many Castes.

Some facts in regard to the Mission as a whole are also full of interest. First of all it may be mentioned that the converts have come from as many as fifteen different castes, and thus a many-sided beginning has been made. A few years ago some of the Telugu brethren proposed that a gospel-hall should be built at Parlakimedi as a memorial of two men who had been much used of the Lord, namely, Pastor Das Anthravady and the Telugu poet Purushottam. This enterprise has been brought to a successful issue, the building being opened in 1908. A few figures in regard to the income of the Board of this Mission in 1907 will be of interest. Deducting the balance from the previous year the total receipts amounted to $26,280, of which the Women's Baptist Missionary Union contributed $12,875. Interest on Trust funds brought $1,934 and legacies $1,225.

A memorial gospel-hall.

APPENDIX I.

Missions at Work in the Telugu Country, 1907	No. of Missionaries	No. of Native Pastors	Other Native Workers	Population of Field of Mission	No. of Communicants	No. of Christian Community (Approximate)	No. of the above who can read and write (Approximate)
A. B. M. U.	92	62	879	7,305,715	54,449	125,000	5,000
C. B. M.—Maritime Provinces...	30	2	106	2,004,000	547	1,500	410
C. B. M.—Quebec and Ontario...	32	40	218	1,500,000	5,513	13,000	2,800
Other Protestant Missions.	273	84	2,890	20,662,468	40,840	155,851	35,198
Total.	427	188	4,093	31,472,183	101,349	295,351	43,408

APPENDIX II.

MISSIONARIES TO THE TELUGUS,

APPOINTED BY THE FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC, CANADA

Name	Year of Appointment	Year of Death or Retirement
A. V. Timpany.	1867	1885 (Died)
Mrs. Timpany.	1867	1885
John McLaurin.	1869	1887
Mrs. McLaurin	1869	1887
George F. Currie, M.A.	1875	1886 (Died)
Mrs. Currie	1875	1886
John Craig, B.A.	1877	
Mrs. Martha Perry Craig.	1877	1881 (Died)
Mrs. Adah Sumner Craig	1885	
Ellen A. Folson, went to India, 1880..	1896	
Mary J. Frith.	1882	1887
J. R. Stillwell, B.A	1885	
Mrs. J. R. Stillwell.	1885	
F. W. Auvache.	1885	1887
Mrs. Auvache.	1885	1887
Sarah Isabel Hatch.	1886	
J. E. Davis, B.A.	1887	
Mrs. Davis.	1887	
H. F. Laflamme.	1887	
Mrs. Laflamme.	1890	
Robert Garside, B.A.	1887	1894
Mrs. Garside.	1887	1894
Isabella Alexander.	1887	1887
Agnes E. Baskerville.	1888	
Fanny M. Stovel (now Mrs. McLeod).	1888	
Sarah A. Simpson.	1888	1907 (Died)

Name	Year of Appointment	Year of Death or Retirement
J. G. Brown, B.A.	1889	1897
Mrs. Brown.	1889	1897
J. A. K. Walker, M.A.	1889	
Mrs. Walker	1889	
Martha Rogers.	1889	1895
Lucy H. Booker.	1889	1891
A. A. McLeod.	1890	
Mrs. Christina Stewart McLeod.	1890	1897 (Died)
Mrs. Fanny M. Stovel McLeod (Married Dec. 12, 1899)		
George H. Barrow.	1890	1894 (Died)
Mrs. Barrow	1891	1895
A. B. Lorimer.	1891	1892
Mrs. Lorimer.	1891	1892
J. E. Chute, B.Th.	1893	
Mrs. J. E. Chute, M.D.	1895	
E. G. Smith, M.D.	1893	
Mrs. E. G. Smith, M.N.	1893	
Kate S. McLaurin	1893	
Ellen Priest.	1893	
Anna C. Murray	1893	
Charlotte M. MacLeod.	1894	
H. E. Stillwell, B.A.	1895	
Mrs. H. E. Stillwell.	1895	
H. C. Priest.	1895	1903
Mrs. Priest.	1895	1903
Sarah E. Morrow.	1898	
Gertrude W. Hulet, M.D.	1900	
Mary R. B. Selman, M.N.	1900	
A. W. Woodburne, M.D.	1900	
Mrs. A. W. Woodburne, M.N.	1900	
R. Madden.	1901	1902
Mrs. Madden.	1901	1902
Edna Corning.	1902	
Lida Pratt.	1902	
H. B. Cross, B.A	1902	
Mrs. Cross.	1902	
A. A. Scott, B.A., B.Th	1903	

Name	Year of Appointment	Year of Death or Retirement
Mrs. Scott	1903	
Ralph E. Smith, B.A., B.Th	1903	
Janet F. Robinson.	1903	
A. S. Woodburne, B.A	1906	
Mrs. A. S. Woodburne.	1906	
Jessie M. Allyn, M.D.	1906	
Lucy M. Jones	1907	
R. C. Bensen, B.A., B.Th.	1908	
Mrs. Bensen, B.A.	1908	
C. L. Timpany, B.A., B.Th.	1908	
Mrs. C. L. Timpany.	1908	
Carrie Zimmerman, M.N..	1908	
Jessie Findlay, B.A.	1908	
Ida J. Ryerse	1908	

Note 1—As there have been several appointments where circumstances detained the missionary elect, only the names and dates are given when the person actually started for our field.

Note 2—Year of retirement. In most cases this is the year the missionaries left our field ; the resignations were accepted later.

APPENDIX III.

APPROXIMATE VALUE

OF OUR MISSION PROPERTY IN INDIA, OCTOBER, 1908

Land, about 73 acres	$ 6,948.00
Trees, roads, walls, water	2,772.00
Mission Homes	40,716.00
Mission Homes, out buildings	4,420.00
Hospitals	4,270.00
Boarding Schools	11,685.00
Other Property	16,936.00
Total	$87,747.00

NOTE 1—The above includes Timpany Memorial Hall, which is held in trust.

NOTE 2—In some instances the work of building may not be completed, but the money has been sent to India.

INDEX

Agriculture, 6.
Akidu, 5, 6, 7, 51f, 55, 56, 63f, 73f, 88, 119, 138, 151, 152, 174, 175, 176, 210 ff, 250 f, 257.
"Albert Boulter Home," 140.
Alexander, Miss I., 203.
Allyn, Miss Jessie, 126, 248, 254.
American Baptist Missionary Union, 12ff, 320, 329, 334, 349.
American Baptist Mission, 116.
Anakapalle, 114, 118, 127.
Anna, 8.
Anthravedy, Das, 81.
Appeal of 1889, 80 ff, 84, 87.
Armstrong, W. F., 39, 46.
Armstrong, Miss M. A., 39, 44.
Association, 56.
See also Godavari, Kolair.
Auvache, F. W., 78, 336.
Bands, Mission, 344.
Baptism Service, a Notable, 27f.
Barrow, G. H., 84, 87, 94f, 98, 325.
Baskerville, Miss, 78, 115, 121, 125, 159, 205, 222, 223, 224f, 226, 295.
Bates, John, 330, 331, 334.
Beggs, Miss, 208, 281, 282.
Bensen, R. C., 126.
Bible, 22.
See also Scriptures.
Bible-Study, 315.
Bible Union, 77.
Bimlipatam, 40, 46, 79, 80, 350, 351, 352, 357.
Boats, 37, 51, 56, 114, 147, 211, 217.
Bobbili, 41, 351, 352, 357.
Boggs, W. B., 39, 40.
Booker, Miss, 84, 205.
Book-room, 109, 113, 133.
Bowden, E. S., 35, 152, 318.
Brahmans, the, 2, 53, 204, 206, 207, 211, 221, 244, 295.
British Columbia, 347.
Brown, J. G., 84, 86, 89, 100, 158, 339.
Bulletin, The, 339.
Burder, Josiah, 13, 38, 40, 43, 47, 52, 58, 318.
Burder, Jonathan, 65, 74, 326.
Canadian Mission, 34ff, 329ff.
Canals, 5, 6.
(See also Boats.)
Carey Centennial, 85, 97, 337, 353.

Caste and Caste people, 19, 22, 75, 76, 94, 96, 103, 108, 116, 117, 136, 145, 146, 198, 201, 206, 208, 219, 228, 231, 232, 233f, 236, 237, 243, 244, 245, 248, 251, 254, 259, 269, 301, 302, 358.
Ceremonial rules, 4.
Chapels, 13, 262, 291f.
Chettipett, 151, 152, 153, 157.
Chicacole, 13, 351, 352, 353.
Children, 214, 215, 227f, 240, 243, 244, 248.
See *Sunday Schools.*
Cholera, 64, 90, 111f, 123, 143, 163f, 189, 204, 220, 224f, 252f.
Christian Endeavor, 287.
Churches (Native) (256ff) :
Akidu, 257.
Atsavaram, 274.
Bodagunta, 76, 257, 272.
Cocanada, 256, 278f.
Cocanada (*Eurasian*), 256f, 282ff.
Ganapavaram, 274.
Geddenapilli, 257.
Gokaram, 257.
Golavepalli, 273.
Gunnanapudi, 75, 256f, 269, 272, 274, 275, 276.
Kadavakollu, 267.
Kishkindapalem, 269.
Mahaishvarapuram, 268.
Malikimahammadpuram, 267, 272, 274.
Menol, 258.
Moturu, 275.
Muramanda, 74, 257, 271.
Nalluru, 74, 257.
Narsapatnam, 241.
Peddapuram, 242f.
Pithapuram, 136f.
Ramachandrapuram, 254.
Samalkot, 257.
Tuni, 256, 275.
Vuyyuru, 257.
Yellamanchilli, 152.
Churchill, George, 39, 40, 46.
Chute, J. E., 84, 149, 151.
Chute, Mrs. J. E., 107, 138.
Clough, J. E., 17, 23, 24, 25.
Cocanada, 5, 6, 31, 33, 43, 50, 52, 53, 63f, 81, 90, 99, 109, 112, 113, 119, 129, 143f, 145, 148, 157, 174, 203f,
Cockshutt Girls' School, 218.
Coinage, 7f.
Colportage, 109f.
Conference, 79ff.
Conference (Quinquennial), 309.
Conference (Semi-Annual), 310f.
Conference (Union), 46, 79, 303ff.
Confession of sin, 151, 152, 153, 154, 155, 157, 159, 160, 162, 164, 166, 168, 169, 170.
(See also *Sin*.)
Converts, first, Baptist, Telugu, 14, 17.

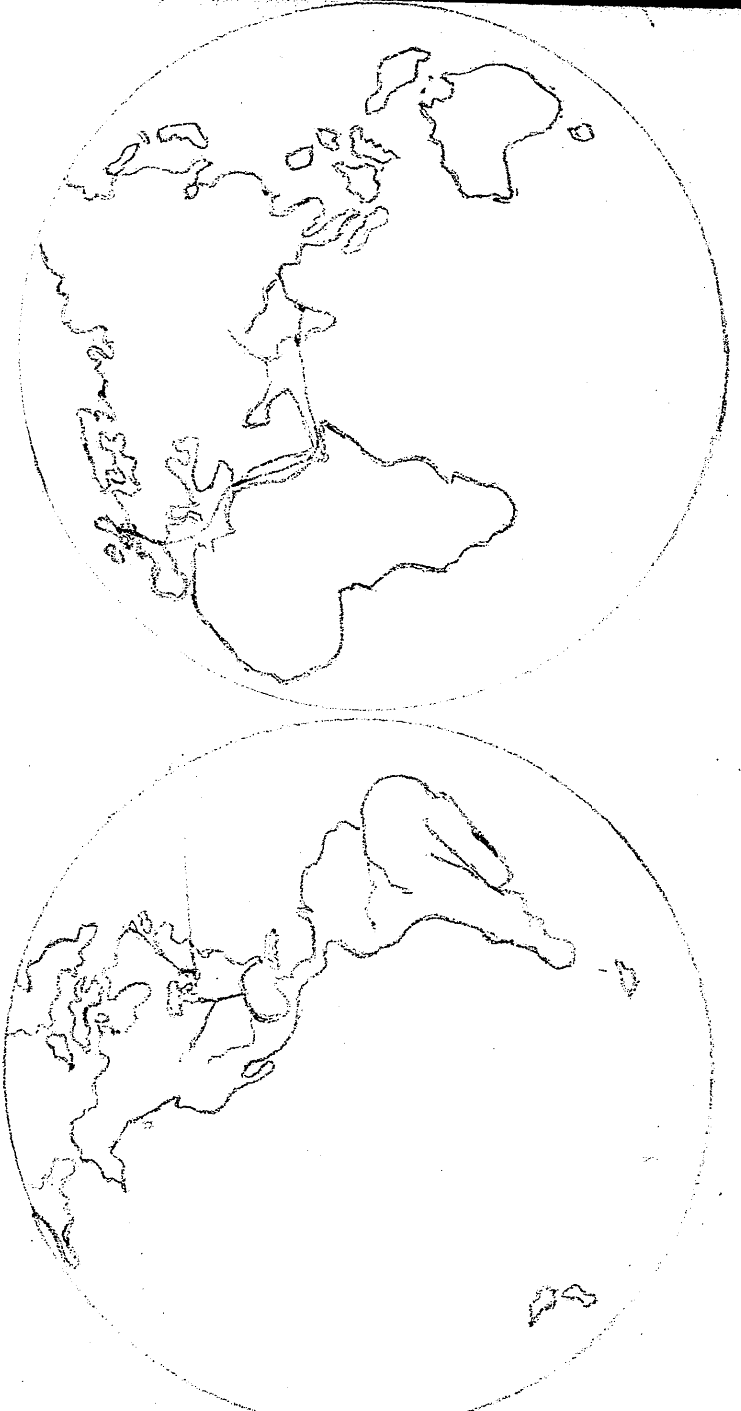
Corning, Miss Edna, 126, 287, 291, 295f, 300.
Cotton, Sir Arthur, 6.
Craig, John, 46, 51, 55, 58, 63, 71, 88, 89, 99, 107, 114, 125f, 158, 178, 186, 282, 283, 334f, 336, 337, 338.
Craig, Mrs. M. P., 317.
Craig, Wm., 336.
Cross, H. B., 126, 166.
Currie, G. F., 45, 46, 63, 70, 280, 312, 322f, 334, 335f.
Davis, J. E., 78, 79, 81, 90, 99, 114, 120f, 130, 150, 178, 185, 338.
Davies' Memorial Compound, 113, 223.
Day, Rev. S. S., 12, 13.
De Beaux, Mrs., 202, 208.
D'Prazer, Miss 289, 290, 356.
Difficulties, Missionary, 15, 25, 35, 41f, 45, 47, 85f, 90, 91, 93, 94, 95, 96, 99, 111, 121f, 123, 131, 141ff, 146, 147, 156, 163, 179, 193, 236, 252f, 266.
Districts, 4.
"Dr. Kellock Home," 139.
"Dr. Phillips Home," 140.
Douglass, Mr., 16, 17.
Downie, D., 28, 30.
East Coast Railway, 5, 101.
"East, The Gorgeous," 10, 11.
Education, 9f.
Educated classes, 143ff.
Educational work, 173ff. (See also *Schools.*)
Emma Davies Missionary Home, 339f.
Encouragements, 28, 29, 105, 130, 131, 141ff, 145f, 147, 150ff, 177, 202, 208, 212, 213, 220, 229, 232, 233, 234, 235, 237, 238, 241, 242f, 243f, 249, 253f, 265, 267, 268, 269, 272, 299f, 302, 357, 358.
English Work, 278ff.
Eurasians, 278.
Evangelization Society, 260f.
Famine, 25ff, 45f, 111f.
Festivals, 105.
Findlay, Miss Jessie, 126, 255.
Fitch, Miss, 83.
Folsom, Miss E. A., 53, 125, 204, 283, 287, 292, 293, 295.
Foreign Missionary Society (Canadian), 329ff.
Fox, E. T., 339, 341.
Frith, Miss, 53, 78, 84, 201, 202, 203.
Fyfe, Dr., 34, 39, 48, 329, 332, 335.
Gabriel, Nathan, 38, 43, 47.
Gabriel, Thomas, 31ff, 37f, 316.
Ganjam, 5.
Garside, R., 81, 93, 98.
Gibson, Miss, 202, 207, 281, 286.

Girls, Schools for, 206ff, 218, 222, 224, 232, 233, 292ff.
Giving, 104f, 130 f.
Godavari Association, 56, 77, 257f, 262, 275ff.
Godavari District, 4, 5, 6, 7.
Gooch, Mr., 114. 118.
Harris House or Bungalow, 114, 223.
Hatch, Miss, 78, 84, 102, 108, 114, 125, 139, 182, 203f, 216, 217, 222.
Heat, 8f.
Higgins, Mr., 308f.
Hinduism, 3.
Home Mission Society, 77, 95, 258f.
Hospitals, 108, 137f, 247.
Hulet, Miss, 101, 108, 138, 168, 232, 246ff.
Hymns, 213, 214, 219, 228, 235, 246, 254, 268, 312f.
Hymn-book, 312f.
Idolatry, 3.
India, 9, 10.
Industrial School, 198.
Ingathering, 27, 29.
Irrigation, 6, 7.
Jane Buchan Bungalow, 247.
Jennie McArthur Bungalow, 252, 343.
Jewett, Rev. L., 14-16.
"John Harris," 114.
Jones, Miss L. M., 126, 254.
Kammas, 217, 218, 219, 220.
Kapus, 218, 219, 243.
Keller, Amelia, 48, 326.
Kodaikanal, 149.
Kolair Association, 258, 263, 274.
Kolair Lake, 33, 36, 212.
Kistna District, 4, 7.
Laflamme, H. F., 78, 79f, 82, 83, 85, 95f, 100, 121, 129, 149, 158, 285, 286, 313, 338.
Laflamme, Mrs., 100, 121.
Lantern, Magic, 314f.
Layman's Missionary Movement, 340.
Leper Work, 108, 139ff, 221.
Liberality, 104f, 130f, 268f, 288, 290.
Link, Missionary, 320, 346.
Literary work, 312f.
Literature, 109f, 133f, 284.
London Missionary Society, 13, 127.
"Lone Star," 14.
Lorimer, A. B., 84.
MacLeod, Miss C. M., 100, 114, 125, 241, 243f.
Madigas, the, 1, 18, 19, 75, 128, 130, 215, 269.
Madden, R., 124, 126.
Madras Presidency, 4.
Malas, the, 1, 76, 204, 215, 269, 270.
Manitoba and the North West, 338, 346.
Maritime Baptist Missions, 38ff, 333, 349ff.
Maritime Baptist Missionaries, see Chapter 18.
McDiarmid, A. P., 337, 339.

McLaurin, John, 23, 24, 32f, 35f, 40, 42, 46, 49, 56, 69f, 72, 112. 178, 179, 180, 181, 280, 281, 310, 312, 331, 335, 336, 337.
McLaurin, Miss K., 44, 84, 102, 125, 167, 216, 227, 230f,
McLeod, A. A., 84, 87, 91, 92, 98, 99, 115, 118, 124, 125, 347.
McLeod, Mrs. C. S., 325.
Medical work, 106ff, 119, 136f, 142f, 320, 356.
Methods, 26f, 54, 112, 129, 130, 132, 133, 134, 138, 139f, 144, 173ff, 237, 314f.
Mohammedans, 3.
Money, 7f.
Monsoon, 8.
Moral Reform, 313f.
Morrow, Miss, 115, 125, 241, 245.
Murray, Miss, 84, 102, 122. 125, 138, 223, 227, 236ff,
Music, 3.
Names, 270.
Narsapatnam, 5, 6, 54, 87, 94, 98, 117, 125, 127, 175, 276, 239, 241.
National feeling, 148.
Native workers, 16, 17, 18f, 28, 29, 31, 33, 46, 47, 52, 54, 55, 59, 76, 95, 96, 112, 131f, 147, 188, 194, 195, 196, 202, 207, 210, 215, 218, 220, 221, 225, 228, 230f, 234, 235, 238, 239, 242f, 245, 260, 263, 267, 269, 270, 271, 272, 273, 274, 275, 276, 277, 356, 358.
Nellore, 13.
Ongole, 15, 16, 17, 18, 24, 25, 29.
Palkonda, 42, 353.
Panchamas, 1, 2, 142, 177.
Pariahs, the, 1.
Parker, Dr., 41, 42.
Parlakimedi, 351, 357, 358.
Pastor, first ordained native 16.
Peddapuram, 5, 6, 7, 84, 86, 90, 91, 99, 111f, 115, 124, 128, 175, 242f, 244,
Pithapuram, 5, 6, 7, 40, 119, 127, 136f,
Pie, 8.
Post office crusade, 134.
Pratt, Miss Lida, 126, 160, 252.
Prayer-meeting Hill, 15, 16.
Press, 109f, 136.
Press, Telugu, 13, 312.
Priest, H. C., 99, 101, 121.
Priest, Miss, 84, 99, 102, 122, 125, 216, 152, 227ff.
Probation of converts, 88f.
Products of the soil, 7.
Publication Society, Telugu, 313.
Questions, 230.
Railway, 101.
Ramachandrapuram, 5, 6, 7, 87, 90, 92, 99, 102, 109, 115, 119, 128, 169, 175, 216f, 221, 246, 254.

Ramapatam, 20, 21.
"Ravi," the, 110, 134ff.
Rayagadda, 357.
Razus, 211.
Reincarnations, 4.
Religion of the Telugus, 4, 253.
Revival, 119, 149ff, 229.
Rice, 212.
Roads, 5.
Robinson, Miss Janet, 126, 176, 153, 250.
Rogers, Miss Martha, 84, 93, 99, 100, 102, 205, 215f,
Ronchett, J. G., 279f, 285.
Rupee, 7, 8.
Ryerse, Miss Ida J., 126, 255.
Samalkot, 5, 7, 52f, 56, 177ff, 197, 242.
Samulcotta, see Samalkot.
Sanford, R., 39, 46.
Savara, 357, 358.
Schools, 22, 50, 77f, 101, 114, 131f, 173ff, 198, 266, 279, 292, 298, 302, 356.
Scott, A. A., 124, 126, 169.
Scriptures, 211, 357, 358.
Scriptures, distribution of, 132f, 144.
Seasons, 8f, 212.
Self-support, 104f, 130f, 193, 267-8.
Selman, Miss, 101, 122, 153, 155, 246, 248f.
Semi-Jubilee, 112.
Seminary, 21, 22, 30, 56, 71, 72, 99, 120. 163, 177, 194f, 205, 275, 276.
Shenston, T. S., 338.
Simpson, Miss, 78, 102, 115, 125, 126, 205, 206, 210, 222, 327.
Sin, conviction of, 154. (See also *Confession.*)
Smith, E. G., 84, 106, 125, 137f, 160.
Smith, R. E., 126, 130, 134, 161, 287.
Smith, Miss Pearl, 101.
Smith, S. F., 14.
Spirit, the work of, 149ff.
Statistics, 20, 21, 24, 25, 27, 29, 30, 37, 55, 56, 57, 74, 88ff, 102ff, 105, 115f, 127f, 176, 180, 189, 196f, 257, 258, 261, 262f, 264, 283, 294, 297, 343, 344, 347, 356, 358.
Stillwell, H. E., 101, 125, 163f, 178, 190.
Stillwell, J. R., 71, 83, 87, 97, 99, 100, 126, 169, 178, 180, 182, 185, 312, 336.
Stovel, Miss, 78, 88, 114, 205, 210ff, 215, 222.
Street-preaching, 129f.
Student Volunteer Movement, 79.
Sudras, the, 1, 2, 6, 7, 19, 63, 117, 125, 145f, 201, 210, 219, 239, 244, 245, 269, 301, 318.
Sunday Schools, 54, 88, 93, 102ff, 176, 206, 209, 215, 218, 227f, 240, 242, 244, 279, 280, 284, 300, 301, 302.

Superstition, 4.
Sutton, Rev. Amos, 12.
Taluks, 5.
Tekkali, 354, 358.
Telugus, the, 1, 2, 3.
Telugu country, 1.
Telugu language, 2.
Temperance work, 313f, 323.
Testimony, favorable, 115, 229, 233.
Thanksgiving Festivals, 105.
Theological Seminary, 178, 183, 184, 187, 190, 195.
Thoburn, Bishop, 10.
Tigers, 45.
Timpany, A. V., 20, 43f, 48, 49f, 51, 63ff, 178, 280, 281, 283, 310, 312, 319ff, 329ff, 334f, 336.
Timpany, C. L., 126.
Timpany Memorial School, 77, 78, 114, 163, 283, 288, 292ff, 295, 299.
Total Abstinence Society, 280, 281..
Tuni, 5, 6, 7, 40, 42, 44, 46; 47, 53f, 55, 69, 71, 73, 81, 93, 98f, 111f, 124, 125, 128, 174, 256, 275.
"Unfulfilled Commission, The," 97.
Union (Dominion), 305f.
Unrest, 148.
Van Husen, Mr., 13, 14.
Vizagapatam, 5, 6, 7, 12, 13, 40, 42.
Vizianagram, 41, 350, 352.
Vuyyuru, 5, 6, 7, 56, 75, 83, 86, 89, 102, 115, 119, 127f, 138, 166, 175, 190, 230, 247, 257.
Walker, J. A. K., 84, 87, 91, 115, 120, 137, 242.
Wages, 2.
Weather, 8f.
Webb, Mr., 10.
White, Mr., 281, 285, 286.
Williams, R. R., 28, 30.
Winds, 8.
Women's F. M. Society, (East), 342f; (west) 344f.
Women's Mission Circle, the first, 349.
Women's Societies, 51, 119, 201, 203, 255, 296, 298, 299, 320.
Women, work for, 201ff, 214, 234f, 236.
Women's Helpmeet Societies, 106, 234, 262ff.
Worship, objects of, 4.
Woodburne, A. W., 101, 108, 122, 124, 138, 156.
Woodburne, A. S., 126.
Yellamanchili, 5, 6, 7, 42, 82, 84, 85, 95f, 102, 112, 117, 124, 125, 137, 147, 152.
Yule, Mrs. J. C., 59, 66.
Zenana work, 206, 282.
Zimmerman, Miss, 126, 255.



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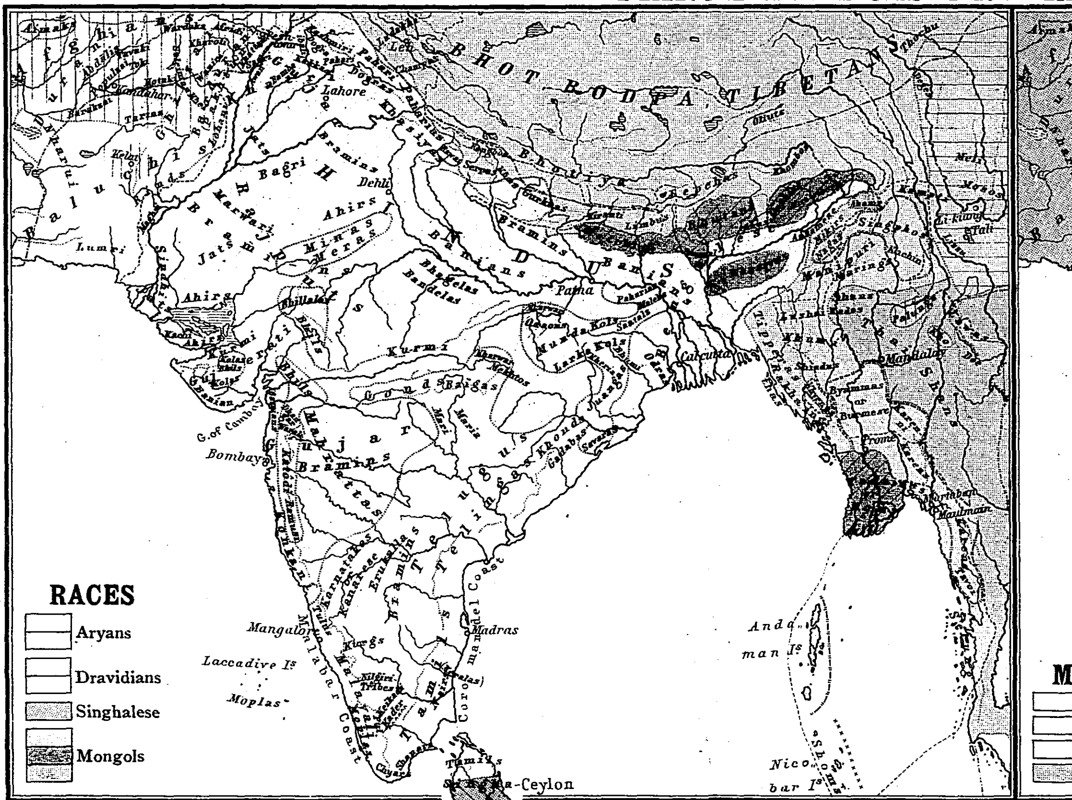

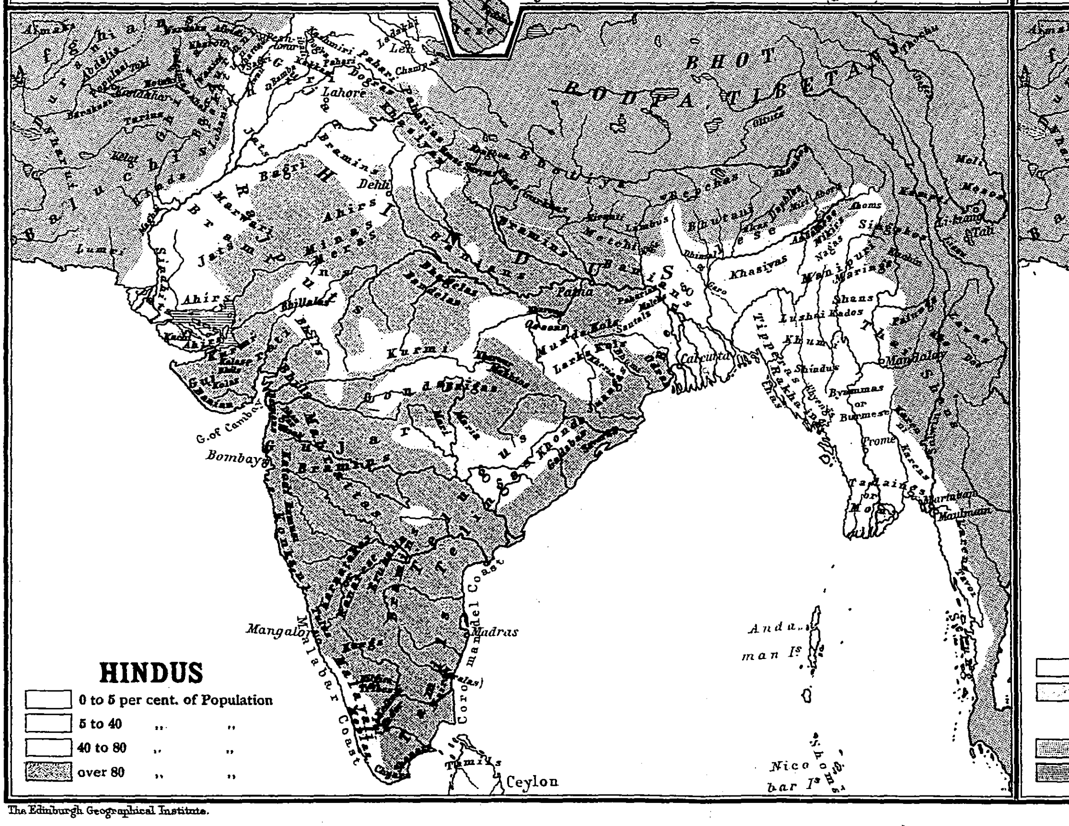

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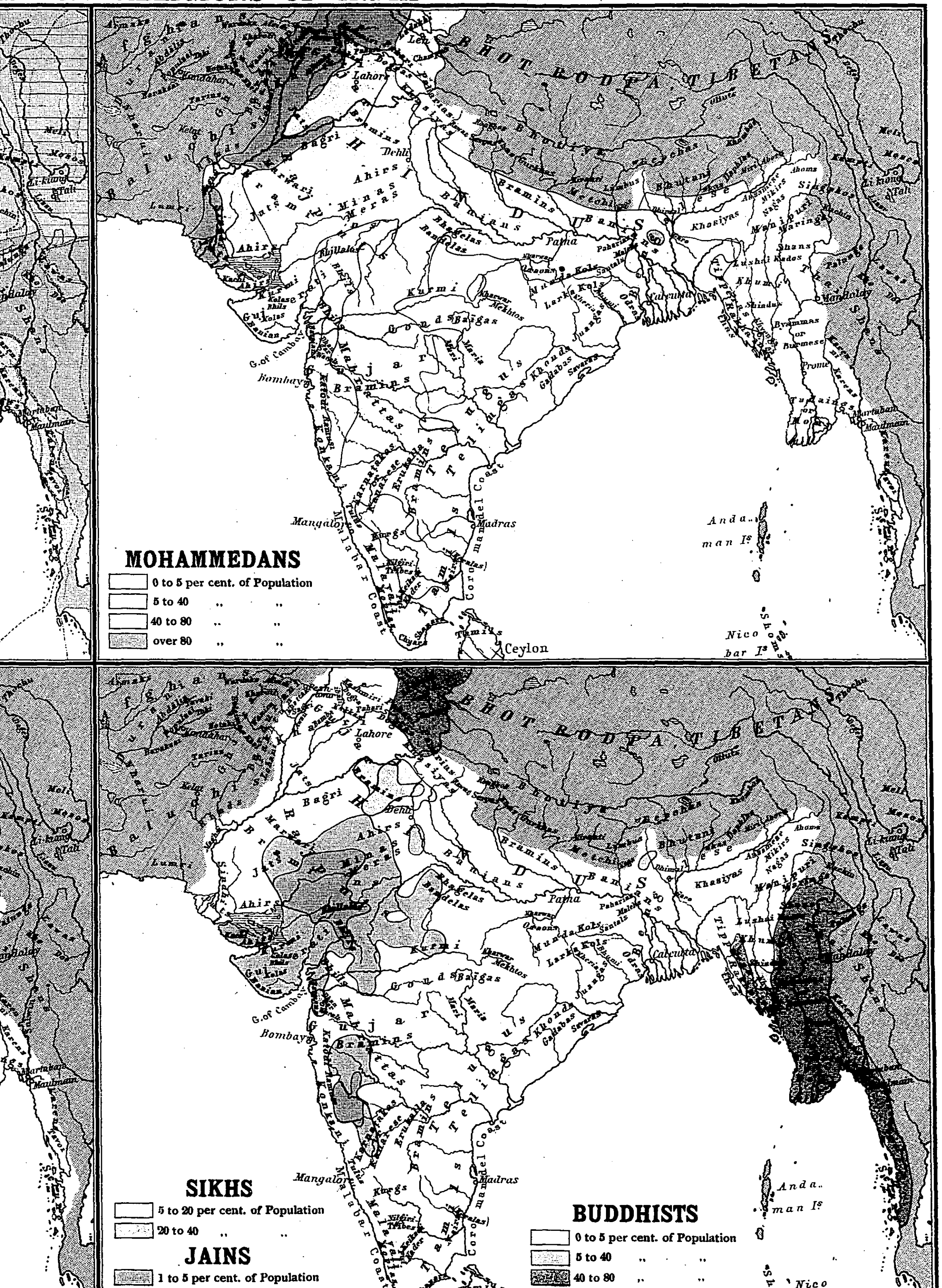

J.G.Bartholomew.